MYSORE

AND

COORG.

A Gazetteer compiled for the Government of India.

BY

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Director of Public Instruction, Mysore and Coorg.

VOL. III.

COORG.

BANGALORE:

MYSORE GOVERNMENT PRESS,

1878.

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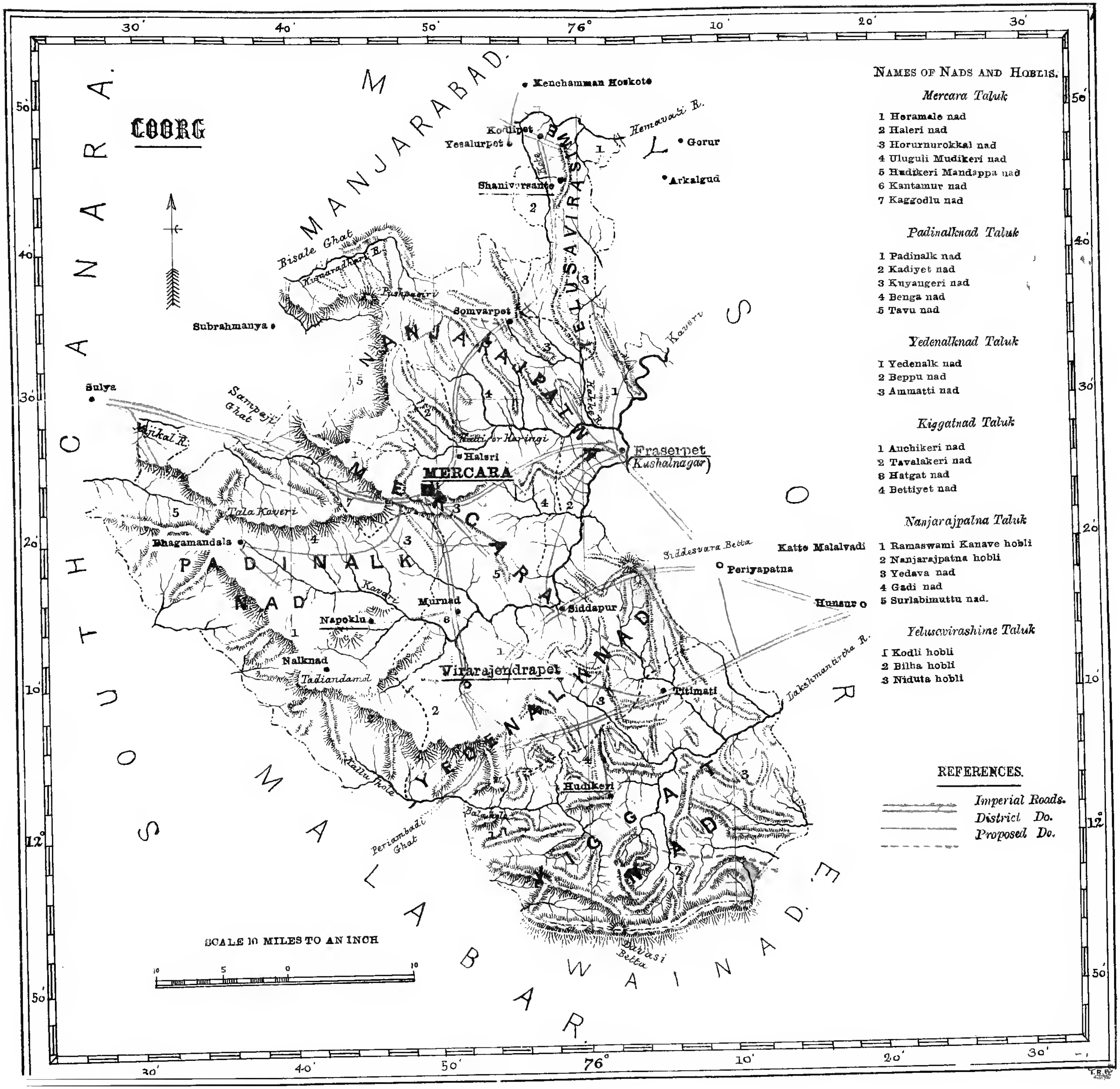
COORG
NAMES OF NADS AND HOBLIS.
Mercara Taluk
1 Horamale nad
2 Haleri nad
3 Horurnurokkal nad
4 Uluguli Mudikeri nad
5 Hudikeri Mandappa nad
6 Kantamur nad
7 Kaggodlu nad
Padinalknad Taluk
1 Padinalk nad
2 Kadiyet nad
3 Kuyangeri nad
4 Benga nad
5 Tavu nad
Yedenalknad Taluk
1 Yedenalk nad
2 Beppu nad
3 Ammatti nad
Kiggatnad Taluk
1 Auchikeri nad
2 Tavalakeri nad
3 Hatgat nad
4 Bettiyet nad
Nanjarajpatna Taluk
1 Ramaswami Kanave hobli
2 Nanjarajpatna hobli
3 Yedava nad
4 Gadi nad
5 Surlabimuttu nad.
Yelusavirashime Taluk
1 Kodli hobli
2 Bilha hobli
3 Niduta hobli
REFERENCES.
Imperial Roads.
District Do.
Proposed Do.
SCALE 10 MILES TO AN INCH
SOUTH CANARA.
MANJARABAD.
MYSORE
MALABAR.
WAINAD.
MERCARA
Fraserpet
(Kushalnagar)
Virarajendrapet
Kenchamman Hoskote
Kodlipet
Yesalurpet
Shanivarsante
Gorur
Arkalgud
Hemavati R.
Bisale Ghat
Pushpagiri
Somvarpet
Subrahmanya
Sulya
Sampaji Ghat
Halsri
Tala Kaveri
Bhagamandala
PADINALK NAD
Kaveri
Murnad
Napoklu
Nalknad
Tadiandamol
Siddapur
Siddesvara Betta
Periyapatna
Katte Malalvadi
Hunsur
Titimati
Lakshmantirtha R.
Hudikeri
Periambadi Ghat
Brahmagiri
Kalla hole
Yedenalknad
Kiggatnad
NANJARAJPATNA
YELUSAVIRASHIME
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COORG.

PHYSICAL FEATURES.

What Wales is to England, Coorg is to Mysore, in miniature; a picturesque mountain region, situated on its western side. But though governed by the same Chief Commissioner, Coorg is British territory, and forms no part of Mysore. Its name, properly Koḍagu, said to mean 'steep mountains', graphically depicts the character of this interesting alpine land.

The country is formed by the summits and eastern declivities of the Western Ghats, which separate it on the south-west from the woody tracts of the Wynad and North Malabar, and on the north-west from South Canara or the Tulu country. On the north it is partially separated from the Mysore Malnad of Manjarabad, of which it is naturally a continuation, by the rivers Kumáradhári and Hemavati. Eastwards it merges into the tableland of Mysore, the boundary for some distance being marked by the river Kávéri. The greater part of the western frontier is from 20 to 30 miles from the sea.

Geographically speaking, it lies between north latitude 11° 55 and 12° 50,′ and between east longitude 75° 25′ and 76° 14′; and embraces an area computed at 1,580 square miles.* Its greatest length, from the Hemavati in the north to Davasi betta in the south, extends over 60 miles; and its greatest breadth, from Sampáji in the west to Fraserpet in the east, about 40 miles. Its shape on the map has been compared to that of an infant's knitted boot, the heel pointing north-west, and the toe south-east. A narrow arm, about 12 miles long by about 6 wide, projects northwards into Mysore on the north east.

Standing on a bright November morning on the summit of the Brahma-giri near Tale Kávéri, the head or source of that river, the observer is filled with delight and admiration of the grand and picturesque

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* For this estimate I am indebted to Captain R. M. Clerk, in charge of the Revenue Survey now in progress. In the Census Report and subsequent official documents, the area has been assumed as 2,000 square miles, on what ground is not known. Lieutenant Connor's Survey of 1817 gave an area for Coorg at that time of 2,165 square miles, or 1,585 above the ghats and 580 below; but the latter districts, on the conquest of the country in 1834, were annexed to South Canara,

view that opens out before him. As far as the eye can reach to the north-west and south-east, it beholds ridge after ridge of grassy or forest-clad hills, now gently sloping down in wavy lines, now bold and abrupt, raising their steep summits into the clear blue air. Kudaremukha-betta, the far seen landmark of the mariner, bursts into view from Canara: the Bettadapur and Chamundi hills in Mysore, the Wynâd mountains of Malabar, and even the range of the distant Nilagiris are clearly visible; while in the west, at a distance of about 30 miles below the steep precipices of the Ghats, the coast-line of North Malabar and South Canara, intersected by broad, bright, serpentine rivers, and beyond, the dark-blue Indian Ocean dotted with sailing craft, fascinate the spectator.

Coorg Proper, which occupies the central portion of the country, is covered with forest, save here and there where the clearing of a coffee plantation or ragi patch, or the park-like open glades (*báne*) with their beautiful greensward and varied foliage, afford a charming variety to the landscape. In vain, however, the eye searches for towns and villages, or other indications of civilized life. Only here and there in nooks and corners, ensconced amongst groves or clusters of cultivated trees, and betrayed by a wreath of smoke, can one discover the thatched houses of the Coorgs, who love a secluded abode near their fields.

The want of permanent sheets of water, such as extensive tanks or prominent rivers, may be considered as somewhat detracting from the perfection of the landscape, but during a heavy mist in November, or in the monsoon, fancy may easily transform the whole country into innumerable islands emerging from a vast agitated sea.

The general appearance of the country varies considerably in the different districts. In the vicinity of Somavárpet, in the north of Coorg, the hills are gently rounded, alternating with sloping glades, interspersed with clumps of forest trees, resembling the finest park scenery in Europe. Near Mercara, the hills are closer together and more abrupt, and the ravines deeper and more wild. Towards Fraserpet, the country assumes the champaign character of the Mysore plateau, with scattered solitary hills. South of Mercara, in the direction of Virajpet, especially in Beppu-nád and Kadyet-nád, the country is open, the woods are neither dense nor high, and beautiful grassy downs rise from extensive rice valleys. The eastern frontier, between the Kávéri and Lakshmantirtha rivers, exhibits an almost uninterrupted jungle, inhabited in January, February and March by Kurambar, Lambáni and other wandering tribes.

Mountains.—The most prominent ridge of mountains in Coorg, as to height and extent, is that which culminates in the summits of the Western Ghats. It stretches in its main outline, from Subrahmanya in the north-west to the furthest point of the Brahmagiris in the south, over upwards of 60 miles. Seen from the Western Coast near Cannanore, the abrupt ascent, with the great height and varied configuration of the Ghats, present a most grand and imposing spectacle.

The most conspicuous subdivisions of the Ghats are,—in the south, the Brahmagiris or Marenád hills, which constitute a formidable natural barrier between Coorg and Wynád. Their height averages some 4,500 feet above the level of the sea. The highest peak of the Brahmagiris is Davasi betta, which towers several hundred feet above a beautiful table-land called Huyále-male, and overlooks the temple of Pémmaiya at Tiranelli in Malabar in the deep valley of the Pápanáshe river, and beyond it the extensive coffee plantations and high mountains of North Wynád. Further on, to the west, rise the Hanumán-betta, the Kadanga-male and the Perumále-male. The many spurs that branch off in all directions from the Brahmagiris over the whole of Kiggatuád and on to the eastern elbow of the river Kávéri, produce a ramification of narrow-ridged hills, now ascending to almost solitary grandeur, like the Ambate-betta near Virájpet, the Bittangala, the Hattur hill or Kundada-betta, the Siddesvara hill and Maukal-betta, now subsiding into the undulating slopes of the most eastern elevations, and enclosing innumerable paddy-fields, some of which are the most extensive in Coorg.

From the Perambádipass near Virájpet to the Todikánapass near the source of the Kaveri, the main chain of the Western Ghats extends in a north-westerly direction, in almost a straight line of 30 miles in length. Towards the west it falls with great abruptness, the descent from the summit to the foot being generally from 3 to 5 miles, the first part of which is particularly steep. Behind Nalknád palace, Tadiándamól, the highest mountain of this range, raises its gracefully shaped head over its majestic neighbours. Its height is 5,729 feet above the level of the sea.* The ascent is easy; two-thirds of it may be achieved on horseback, and though the topmost portion is rather difficult, the persevering climber is richly rewarded for his exertion when in the cool bracing air he stands on the narrow ledge of the giddy summit and gazes over the gloriously diversified highlands and lowlands at his feet.

* This and other heights which follow are taken from the charts of the Great Trigonometrical Survey.

About 6 miles to the south-east of Tadiándamól rises the Jóma male, the highest mountain in Kadyetnád. It is sacred to Maletámbiran (Tambiran, a Malayalam god) and overlooks the Kodantora pass. Two miles to the north-east of Tadiándamól there is another mountain giant, the Iggudappa-kundu, near the Páditora pass, and three miles further on, the Pérur point, and four miles still further the Srímangala point. The last notable mountain in the same range is the Brahmagiri in Távunád at the source of the river Kaveri.

At an acute angle upon this line, the main chain of the Ghats is continued in a due easterly direction as the Benga-nád range, till, nearing Mercara, it makes a sudden turn to the north-west, and forms with the latter the Sampáji valley, which leads by a gradual slope into the low country of Canara. At the head of the valley, and supported by a high ridge with steep abutments on its southern front, the Mercara table-land is situated. This ridge branches off in two directions, one towards the south-eastern elbow of the Kaveri, culminating in the pointed peak of Núrokal-betta, and the other, the Horúr branch, due east in a zigzag line towards Fraserpet, with several rugged hills, the most remarkable of which is Kallúr-betta, clothed with teak forest. The Núrokal and Benga-nád range make up with the Western Ghats the watershed of the upper basin of the Kaveri, a valley which between Mercara and Nalknád is 15 English miles broad.

From the main chain of the Ghats and the Benga-nád range, innumerable ridges jut out on either side. These are diminutive when compared with the parent stock; and they decrease in height as they recede, but have almost everywhere narrow summits and steep declivities.

The table-land of Mercara, which is 3,809 feet above sea level at the Fort, maintains throughout an average altitude of 3,500 feet, and may be said to extend as far as Somawárpet, a distance of 26 miles, but on the east it slopes down towards the Kaveri, which near Fraserpet is still at an elevation of 2,720 feet above the sea. This plateau, crossed in all directions by minor hills and ridges, is bounded on the west by the continuation of the Ghats, which culminate near the Bisilu-pass in the Subrahmanya or Pushpagiri hill, 5,626 feet above the sea level. This is a remarkable two-pointed hill of precipitous height and peculiar shape, and resembles, as seen from Mercara, a gigantic bullock hump. The ascent, which, on account of the precipices of the southern and western

face of the hill, can only be effected by a circuitous route, is more difficult than that of Tadiándamól. Starting from Bhágati, at the base of the Pushpagiri, it is about 6 miles walking, the ascent taking a good walker 3 hours, and the descent to the Hiridi-gadde of the Bidehalli village 2 hours. A dense jungle, dear to wild elephants, has to be penetrated, and the ascent is severe; but the summit commands an extensive prospect over Coorg, Canara and Mysore. There are on this hill numerous Hindu memorials in the shape of stone mounds. Within an enclosure there are two rude stone structures, with the customary imprint of two feet (*páda*) said to be of celestial origin.

Amongst the many ridges that branch off from the Subrahmanya range of the Ghats, the most remarkable is that which attains its greatest height in Kóte-betta, about 9 miles north of Mercara. Its elevation is 5,375 feet, and its base covers a very large extent of country. Its summit, which is divided into two peaks, one rather pointed—the Harangal-betta—and the other broad, forms a comparatively flat table land, while its sides are clothed with forest and innumerable cultivated valleys occupy the recesses. Close to the apex there are two reservoirs of water, one for the use of the Brahmans and one for the Coorgs, which all the year round retain a constant supply. Close to the summit, on a spacious platform, is a small temple of rough granite slabs dedicated to Siva. This hill, as well as the Núrokal-betta, offer, on account of their height and central position, the finest general view of Coorg; and even to the lover of nature familiar with mountain glories in Scotland, Switzerland or Italy, no more delightful excursion could be recommended than that to these hills.

From Kóte-betta to the north, there is another ridge running parallel with it, the Sánthalli hills, and beyond them is a bluff hill with almost a precipitous declivity on its western face—the Múkri-betta, with a fine coffee plantation at its base.

The last remarkable range, that which extends from the northern frontier of Coorg down to the Kávéri almost due south, is the Yélusávira hills, with the Málimbi and Kánangala peak. The former is distinguished by its beautifully conical shape, which strikes the eye in every part of Coorg. Its altitude is 4,488 feet.

The geological formation of the Coorg mountains is indicated by the sharply defined outline of the Western Ghats, a feature characteristic of granitic rocks. The constant action of the stormy monsoon rains, how-

ever, followed by scorching east winds and a burning sun, has greatly affected the surface of the mountains, and a perpetual process of disintegration of the uppermost portions has imparted to them a somewhat rounded appearance, which does not occur where the atmospheric influences are less severe, and the alternation of temperature less sudden.

The several members of the metamorphic class of rocks, of which the Coorg mountains consist, may be found in almost every mountain torrent. They are: granular and foliated or stratified granite (gneiss), which consists of quartz, felspar and mica; syenite, a rock of the appearance of ordinary granite, in which however hornblende is substituted for mica; and mica-schist, a slaty rock chiefly composed of mica and quartz, sometimes with imbedded garnets. Near Mercara may be found clay-slate or argillaceous schist of coarse variety. This consists of silica and alumina, combined with a little iron, magnesia, potash and carbon. Amorphous limestone is present in the neighbourhood of Bellur near Fraserpet, and supplies nearly all the requirements for building purposes in Coorg. Among this limestone, which is dug out from the ground in small earthy lumps like the kunkur in the N. W. Provinces, and which is perhaps more properly termed magnesian limestone, nodules of magnesite are occasionally met with.

A ferruginous laterite, composed of silicate of alumina and oxyde of iron, appears sporadically in almost every part of Coorg. Likewise iron ore in the shape of cylindrical, rootlike lumps.

The ingredients of all these rocks, which are subject to an unceasing process of decomposition, constitute the nature of the soil all over the country, and, as a matter of course, on the predominance of the one or other or several of their constituent parts, combined with other conditions, depends as elsewhere the fertility or sterility of the ground.

Felspar is very common, and yields a rich soil. Veins of it are laid bare along the banks of the Ghat roads. In many places it is reduced to a white powder, the kaolin or porcelain clay, with which marketable chunam is adulterated. Mica is frequently seen, and here and there the roads glitter with its shining scales. After heavy showers, the water channels along the sides of roads which have been metalled with syenite appear covered with a sparkling blackish sand, the hornblende of the decomposed syenite. Common quartz occurs most frequently in amorphous pieces. The considerable amount of carbonate of lime in the

ashes of the matti (*terminalia coriacea*), a tree largely distributed all over the eastern parts of Coorg, proves the presence of limestone in the soil of that region.

There are no mines in Coorg, and it would appear that, except traces of iron in the shape of oxydes, no metals exist.

Rivers.—From the configuration of the country, it is evident that the main drainage of Coorg is in an easterly direction towards the Bay of Bengal, while the mountain torrents of the western declivities of the Ghats flow into the Indian Ocean.

The Coorg rivers are not remarkable either for width or depth, but their water supply is everywhere abundant throughout the year. As their sources are high up in the mountains, and their courses over steep declivities, the streams are impelled with great rapidity over generally very rocky beds, which render them almost wholly useless for navigation of any kind, and owing to the height of their banks and the unevenness of the country, few of them allow of artificial irrigation, but the rivulets are everywhere laid under contribution.

The minor streams vary only in size, which depends upon the length of their course, their general characteristics being the same. They swell with the freshes in the early part of June, and flow with violent and boisterous rapidity till October, when they gradually subside to their normal dimensions.

Of the rivers that flow to the westward, the *Bara-pole* is the most considerable. It rises with the Lakshmantírtha and Pápanáshe on the same plateau of the Brahmagiri hills in Kiggatnád, and flows for several miles in almost a straight line, through a deep mountain gorge, where it is joined by a tributary that falls over a perpendicular rock of great height, and forms a beautiful cascade near the Kudiál coffee estate. Near the Malayalam frontier, the Bara-pole leaps into a deep chasm, and forms a waterfall that, with the wild gloomy forest scenery around, is remarkably picturesque. Then for two miles this river runs along the Coorg frontier, up to the point where the *Kalla-hole*, descending through the Heggala-pass, unites with it, when the combined streams enter Malabar and debouch near Chirakal into the sea. The Bara-pole receives the rainfall of 192 square miles, and is navigable from the sea to within 16 miles off the foot of the Ghats. On the road to Cannanore it is spanned by several bridges.

The next western stream of importance is the *Nujikal*, which drains

the Sampáji valley, and follows the main road as far as Súlya, when it turns to the west, receives a tributary that originates on the western slopes of the Todikána pass and Tale Kávéri, and falls, under the name of Basavani river, into the sea near Kasergód.

The *Kumáradhári* rises near the Subrahmánya hill, and carries off but little of the Coorg waters. For some distance it forms the northern boundary along the Bisilu-pass. A number of tributaries from north and south swell its waters, the largest of them being the *Netravati*, which joins it near the village of Uppinángadi and thenceforth gives its own name to the rest of the course of this fine river, which near Mangalore meets the sea. The Netravati, though useless for purposes of irrigation, is of considerable commercial value. Boats of large size are safely carried from Mangalore as far as Bantwal or Páni Mangalore, and smaller craft proceed even beyond Uppinángadi.

The chief of the Coorg rivers, both as to size and importance, is the *Kávéri*; considering the volume of water it gathers during a course of nearly 400 miles through Mysore, along Salem and Coimbatore, through Trichinopoly to Tanjore, where it is almost lost in that garden of south India, the Kávéri may well be included amongst the principal rivers of the Peninsula. It rises on the Brahmagiri, at a place called Tale Kávéri, on the very verge of the Western Ghats, where they form a sharp angle with the Benga-nád range. Another stream, the Kánake, starts close by, and after a short run joins the Kávéri at the foot of the hill, near the village of Bhágamandala. At both places, on the top and at the foot of the hill, there are temples of great repute for sanctity among the Hindus, which are yearly resorted to by thousands of pilgrims from the adjoining countries. The Kávéri is, according to Brahmanical legend, the holiest river in India. Even the holy goddess Ganga resorts underground to the all-purifying floods of the Kávéri once a year in Tulá mása, *i. e.*, October—November, to wash away the pollution contracted from the crowds of sinners who have bathed in her own waters.

The course of this fine river through Coorg is very tortuous, but below Bhágamandala its current, with the exception of a few localities where it traverses beds of granite rock, is generally tranquil. Its banks, which are high and steep, are usually formed of rich clay or mould, and covered with luxuriant tropical vegetation. The bed over which it flows differs in various places, being alternately sandy, pebbly or rocky,

but the latter feature is predominant. In the dry season it is fordable at almost all points, but there is always a good body of water, considering the vicinity of its source.

During the monsoon it rises to an impetuous torrent, whose mud-stained waters roll with thundering velocity through its wide channel, floating down shrubs and trees from its crumbling banks, and overflowing for a few days the adjoining country. During these freshes the river rises to a height of 20 to 30 feet near Fraserpet, where it is spanned by a magnificent stone bridge 516 feet in length.

Descending through the great valley between Mercara and Nálknád, the Kávéri makes a sudden turn near Siddhapur to the north, and flows for 25 miles along the eastern frontier, being swollen in its course by several large tributaries. From the Tadianda-mol it receives the Kakabé river, which separates for some distance Padinálknád from Káḍyetnád. In Beppunád it is joined by the Kadanur river ; and in Yedenalknád, by the Kumma-hole.

The Muttáremutta collects the waters of the southern slope of the Mercara ridge, and the Chikka-hole those of the valley of Horúr-núrokkal-nád. The *Háringi* or Suvarnavati, with the Kakke-hole from Sómawarpet, the Chóran-hole from Sánthalli, the Mattapur and Hatte-hole from Kóte-betta, drain the whole northern plateau of Coorg, and add an immense bulk of water to the Káveri. Almost every one of these mountain streams forms, in its descent over rocky beds, cascades of great beauty. One near Mercara, the Jessy fall (so called in honour of a daughter of the first chaplain of Mercara), is much admired, and frequently visited by picnic parties. Some of the coffee estates along the Sampáji valley are notable for pleasing cataracts.

The rivers of Coorg which fall into the Káveri beyond the Province are the Hemavati and the Lakshmantirtha. The former rises near the Bhadra river, south of Wastára in the Kadur District of Mysore, and after passing Manjarabad, it forms for a few miles the northern boundary of Coorg, and joins the Kávéri in the Yedatore taluk of Mysore near the village of Tippur. The Lakshmantirtha, with its tributaries the Kakotta and Kere-hole, drains nearly the whole of Kiggatnád. It rises in the Muni-kádu forest, on the plateau of Davasi betta in the Brahmagiris, and in its descent over an almost perpendicular mountain wall forms a celebrated cataract, which by Brahmanical priest-craft has been invested with sin-cleansing virtue, and is consequently

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visited at the Irpu játre by thousands of superstitious devotees. The banks of this river, like those of the Kávéri, are of clay or mould, steep, with sandy bottom, and shaded by dense forest or bamboo clumps.

Lakes, Tanks, Wells.—Throughout Coorg there is not a lake or tank of any size worth mentioning. In Kiggatnád only there are a few natural reservoirs, called *kolli*, enclosed by a belt of small trees, and containing water all the year round. A tank 3 miles north of Somwarpet is notable for its picturesque rock scenery and the legend connected with it, which does not however accord with the inscription written upon a stone on the western outlet of the tank. The latter runs thus: "The king Andani ordered this tank to be built on Tuesday, the tenth day of the month Phálguna, in the year Párthiva. This was written by Venkadasya Mallia Bomarsia, in the time of Basawalinga Déva Rája Vodeyar." The legend is shortly this: "A merchant named Malla Shetti of Yelusávirashime, vowed to build this tank. But when it was finished there was no water forthcoming. Animal sacrifices were suggested by the tank diggers, and offered, but in vain. In this distress the goddess Ganga appeared and demanded the little finger of the Shetti. Unwilling to make this sacrifice, he offered instead the life of Akkoni, his daughter-in-law, whose husband was away on a journey. Akkoni agreed, took an affectionate leave of her child and parents, who were ignorant of her intentions, and amidst great solemnities she stepped into the tank, when Ganga made her appearance in rushing water. Akkoni's parents, now hearing of the impending sacrifice, hastened to rescue their daughter, but she refused to leave the tank, uttered a curse upon her father and mother-in-law, and sank in the rising water. She then appeared in a dream to her husband, who speedily returned home, and, on hearing what had happened, killed his parents, and with his child in his arms rushed to the tank, and in despair threw himself into it, when both were graciously received by Ganga."

Besides the small public tanks, there are only private wells, that everywhere yield, if dug deep enough, sweet and clear water; but it appears that the natives of Coorg do not bestow enough attention on the great blessing of wholesome water, and are often satisfied with the muddy contents of a hole carelessly dug by the side of their paddy-fields, though from their own experience they assert that most of their diseases are owing to the bad quality of their drinking water.

Meteorology.

Though Coorg is but a small country, yet its high mountain ridges and narrow valleys, its wood-clad hill slopes and open champaign tracts, greatly influence the atmospheric conditions of the locality. Still the dry eastern or Kanavê district may in the mean present as constant a climate as the moist hilly tract along the Ghats or the Mercara plateau. We have to distinguish the hot, the rainy and the cold season, though throughout the year the atmosphere is not without humidity, which is precipitated either in dense mists or in showers of rain. From the end of December to the end of March, rain indeed is scarce, but in the mornings and evenings the valleys are seldom free from fogs or dews. During these months the dry east wind prevails, which has long ceased to carry remains of north-east monsoon clouds to the Western Ghats.

Towards the end of March the clouds begin to collect towards the south-west, and the cooling sea breeze blows with more regularity over the Ghats. In April and May the sun increases in power, banks of massive clouds extend along the western horizon, and occasional thunderstorms and showers, indicating the approach of the monsoon, cool the atmosphere, which is warm and moist. The thunderstorms during this season are even more impressive than in the low country. Mountains of clouds, in double and treble ranges, float against each other with the order of armies. The sound as of heavy cannon is heard from a distance ; solitary discharges of the electric fluid shoot through the gloom. Now whole batteries seem to be in action ; peals of thunder are heard at brief intervals, and the eye shuts involuntarily against the dazzling brilliancy of the lightning. Then the conflict seems to subside, the roar of thunder is heard at greater intervals, the flashes of lightning lose their intense and fearful glare, and the rain pours down in torrents.

Towards the end of May the clouds take up a firm position in the western sky and grow in massiveness. In June, the *rapport* between the western sea and the atmosphere of Coorg is fully established. Rain prevails, descending at times softly, but more frequently with great violence and heavy gusts of wind. In July the monsoon reaches its greatest vehemence. The clouds seem to be inexhaustible, the blasts of the wind irresistible. As much as 74 inches of rain have been registered within this month, and for several days in succession 5, 6 and 7 inches within 24 hours! The sun is often not seen for weeks, and life

in the Province would be as dull and gloomy as the clouds overhead, did not the inhabitants adapt themselves to circumstances and learn to make light of the incessant downpour. But it is pardonable if one is sometimes tempted to envy those favoured few who bask all the while in the mild sunshine of pleasant Fraserpet, the monsoon-head quarters of the Superintendent, 20 miles to the east of Mercara, where the roaring Kávéri river, and an occasional shower from the fringe of the monsoon clouds, are the only signs of the rainy season in the highlands.

In August the rain is considerably less, and a few days' break, with an open sunny sky, atone for all the past discomforts. The ancient Coorg hills send the floods, controlled by steep river banks, to the east and west, and stand forth in renewed beauty. In September the sun breaks through the dense atmosphere. In October the north-east wind, strong and cold, gains the ascendancy and clears the sky; in November, however, it often carries heavy clouds from the eastern coast, which discharge themselves chiefly upon the east and south-east of Coorg. The greater part of December is foggy, but towards the end of the month the weather becomes delightfully clear and fresh, the thermometer falling to a minimum of 50.°

The meteorological observations in Coorg are almost confined to Mercara, the principal station. From Mr. Richter's observations for 13 years, the following facts may be deduced for the meteorological condition of Mercara, near the Central School. The mercurial barometer shews its maximum height during the hot weather months, when it reaches 26° 60′, and its minimum during the monsoon, when it has fallen to 26° 15′. The thermometer indicates a moderate temperature, owing not to the latitude, but only to the elevation of the country. During the cold months, from October to January inclusive, the daily average variation ranges over 24° Fahrenheit between the extremes, giving a daily mean of 65°; during the hot weather months, February to May inclusive, the daily mean temperature is 70°, deduced from the average extremes of 57° and 82° which shew a daily variation of 25° ; during the monsoon, from June to September, the temperature is most equable, moving between the extremes of 60° and 75° which leave only a daily variation of 15° and a daily mean temperature of 65° for these months.

The prevailing winds are : west wind just before and during the monsoon ; north-east wind directly after the monsoon ; and east to south-east wind during the remaining season.

The percentage of humidity, as exhibited by Dr. Bidie in his

"Report on the ravages of the Borer", varies between 48 and 87, the minimum occurring in December and the maximum at the end of September; very gradually and steadily rising 10 cents from January until May, when with a bound it increases 10 cents in May, 5 cents in June, 5 cents in July, and after a decrease of 5 cents in August, it reaches the maximum of 87 cents in September, falls 10 cents in October, 10 in November and 22 in December, when it attains its minimum.

The mean annual rainfall for the 13 years from 1863 to 1875 amounts to 123·21 inches, of which at an average 8·97 inches fell during the hot season, 103·75 inches during the monsoon, and 10·49 inches during the cold season. According to the scientific theory of the south-west monsoon, the rainfall in Coorg would seem to be entirely dependent on the geographical position and geological configuration of the country, but practical experience attests the fact, which is also corroborated by the pluvimetrical table, that the rainfall was for some years, from 1866 to 1871, steadily decreasing, and the cause is attributed to the extensive denudation of forest-clad hills for coffee cultivation, contemporaneously with the natural decay of all the bamboos in Coorg. The same amount of vapours as in former years may have been carried from the sea over the Ghats, but the local power of attracting the rain clouds diminished with the disappearance of the forests. No one who has attentively watched the sailing of clouds over partially wooded hill-tops can have failed to observe their lingering, hovering over, and descent upon the forests, whereas over the bare hills the clouds sweep past with unimpeded velocity. The rains were neither as heavy, regular, or continuous as they used to be, and since there was less rain sinking into the ground and the retaining qualities of the soil had been reduced by the extensive clearing of forests and jungles, there were fewer springs and shallower streams and the country in general became drier. Were it not for the incidental droughts, injurious to coffee planting, and the increasing difficulty of rice cultivation in some parts of the country, the change might have been hailed as a most welcome improvement in the Coorg climate, which for the sake of human health might be still less loaded with moisture. Since 1871, however, the rainfall has reached the former high amount, which may perhaps be attributed to the recovering of the formerly denuded hill sides by the growing up of the coffee trees; but on the other hand the year 1875 was the dryest on record for the past 13 years.

On the whole the influence of the Coorg climate, with its average temperature of 66° 6', is salubrious. The nights are cool throughout the year, and Europeans are able to take exercise in the open air at all hours. European children in particular enjoy excellent health, and their fat rosy cheeks form a striking contrast to the thin pale faces of those in the low country.

The rarified, often cold and damp, air of Mercara, with the usually prevailing high winds, necessarily does not agree with asthmatic and bronchial affections, chronic disorders of the liver and dysenteric complaints; but Fraserpet, which is 1,000 feet lower than Mercara, affords a salutary change during the rainy season.

The native troops, especially new arrivals from the low country, suffer much from the cold and damp, and are, during their first year of acclimatization, subject to fever and bowel complaints, but in time even they enjoy the bracing climate of Mercara.

The climate of the valleys, particularly during the hot months preceding the monsoon, when, as the natives say, the old and new waters are mixed, is far from being healthy. Fevers, agues and bowel complaints are then very frequent and protracted. For the rest of the year, the natives of the country pronounce the climate to be excellent, especially after the monsoon. Besides the dreaded Coorg fever, which appears in its worst form, especially to Europeans, in the vicinity of Hattur in south-east Coorg, and about Sampāji on the western boundary, small-pox has laid a fearful hold upon the natives, though vaccination is much in vogue. Cholera is almost unknown in Coorg. A peculiar ulcer-disease on the limbs has latterly been rather prevalent about Virajpet, which is ascribed to impoverished blood for want of nourishing animal diet.

The account which natives of Mysore or from the Western Coast give of the climate of Coorg is not favourable. They have experience on their side. Of the large number of people whom Tippu sent from Mysore to replace the ancient inhabitants, or who during the various wars were carried off by the Coorg Rajas from the neighbouring countries to cultivate their lands, but few survived the change. In our days the thousands of Mysore coolies who annually emigrate to work on the Government roads or on coffee estates stand the climate much better, care being bestowed upon them, and a periodical return to their homes being rendered practicable.

FLORA.

In Coorg, extensive forests clothe every mountain range almost up to the summit, and bamboo jungles cover the more level eastern districts, interspersed with such trees as are peculiar to these localities. The flora of the country is almost identical with that of the rest of the mountain regions of Southern India.*

Looking upon Coorg with the eye of the forester rather than that of the general botanist, the most superficial survey will not fail to discover invaluable treasures of timber trees and their produce, scattered all over the Province. Small as the country is, there are nevertheless distinct tracts with trees peculiar to them. The two prominent zones are by the Coorgs called *Male-káḍu* or mountain-forests, and *Kanive-káḍu* or forests on the lower hill ranges and passes. Botanically they may perhaps be determined as evergreen and deciduous forests, the former clothing the Ghats, the latter the eastern hill-tracts.

Male káḍu.—All along the slopes of the Ghats, the poon spar (*calophyllum angustifolium*) rules as king of the forest. When full grown, it is often upwards of 100 feet in height; its wood is clean, tough and elastic, and there is perhaps no other tree so well suited in every respect for supplying ships' spars and masts. By its side may be seen the black dammer tree or dúpa-mara (*canarium strictum*), which attains a great height, and may be recognized at a distance by the peculiar red colour of its foliage. The resin obtained from this tree has a brilliant black lustre when adhering to the ash-coloured bark, but when held up to the light it is of a rich brownish-yellow tint. Large lumps of it are found by digging around the roots of the tree.

Another resin-producing tree is the white dammer tree (*vateria indica*). When an incision is made into the bark of this tree, and fire applied to it, the charred trunk yields an increased quantity of the fluid resin. The *calophyllum inophyllum* or Alexandrian laurel also supplies a

* The first collection of Coorg plants appears to have been made by Captains Munroe and Gough, who probably placed their collections at the disposal of the famous botanist Dr. Wight. Mr. Metz, a German Missionary on the Nilagiris, also collected a good many plants about Mercara, which were afterwards distributed in Germany by Hohenacker and named by Miguel. In Major Heber Drury's book on *Useful Plants*, and Dr. Bidie's *Timber Trees of India* much information is given about the principal timber trees in Coorg.

fragrant resin, and from the seeds is extracted by pressure the Pinnay oil of commerce.

The beautiful order *guttifera* is also frequently represented by a least two species. The *garcinia pictoria* yields a very superior kind of gamboge, and the other species an inferior sort. The gamboge is obtained from the fruit of the tree by pressure and maceration. A very common tree of the dense forest is the wild cinnamon (*cinnamomum iners*), the bark of the branches of which is supposed to form part of the cassia bark of commerce

The following trees are noted for the excellence of their timber or other useful qualities: The sampige (*Michelia champaca*) with its beautiful and sweet scented flowers, the perfection of beauty in the poetical fancy of the Coorg bard; the ebony (*diospyros ebenaster*; Can. *kari-mara*); the wood-oil tree (*dipterocarpus lævis*), the kanagala tree (*dillenia pentagyna*); the jack tree (*artocarpus integrifolius*; Can. *halasina-mara*); the iron-wood tree (*mesua ferrea*), with large white fragrant flowers and very hard wood; the Indian mahogany or white cedar (*cedrela toona*; Can. *bellandi mara*); the red cedar or Chittagong wood (*chickrassia tabularis*), the timber of both trees is little inferior to mahogany; the wild nutmeg (*myristica*); the wild cashew-nut (*anacardium occidentale*; Can. *géru-mara*); the Indian gutta tree (*isonandra acuminata*), a large tree with beautiful foliage and oil-yielding nuts; the bastard sago (*caryota urens*; Can. *baini-mara*) from which an agreeable toddy is drawn, while from the pith, sago may be prepared; the hog-plum tree (*spondias mangifera*; Can. *ambatte-mara*); the wild clove tree (*eugenia*).

A most remarkable and truly majestic forest tree is the *lepurandra saccidora*, which deserves to be classed with Thomson's

> Lofty trees, to ancient song unknown,
> The noble sons of potent heat and floods
> Prone-rushing from the clouds.

It flowers in October, in very peculiar catkins something like a common mulberry. The fruit is in size and shape like a small fig, covered with a beautiful purple-coloured down. The Coorgs manufacture very curious sacks from the bark. A branch is cut corresponding to the length and diameter of the sack wanted. It is soaked a little, and then beaten with clubs until the liber separates from the wood. This done, the sack formed of the bark is turned inside out and pulled down close to the extremity, where the wood is cut off, leaving a thin piece to form the bottom of the sack. These sacks were formerly much used for carrying rice; some of them may be seen in the Mysore Musuem.

Very different in size, but of far greater importance than the sack tree, is the poison-nut tree, (*strychnos nux vomica*) which may be found near it. The wood of this tree is hard and durable, its leaves oval and glossy; the small greenish white flowers appear in February; the fruit is of the size of an orange, and in its white harmless pulp are embedded many round flat seeds, from which the powerful poison strychnine is obtained. On open sunny woodsides grow *lobelia nicotianifolia*, a stout annual plant, with showy white flowers in terminal racemes; and the brambles—*Rubus lasiocarpus* or country raspberry, *R. rugosus*, a scandent prickly shrub, and *R. wallichiana*, which yields a delicious fruit. The *conocephalus nivens* appears here in great abundance, and proves a troublesome weed on some coffee plantations. Its stem yields a beautiful fibre, much resembling that of the Rheea or China grass plant.

The forests in the Ghat region are so dense and tangled with thorny underwood and creepers, that they can be penetrated only by beaten paths, and under the guidance of one familiar with their formidable mazes. The many densely shaded mountain rills and torrents are generally lined with a great variety of ferns, prominent amongst which is the stately tree fern. In other places delicate reeds (*wotte*) stud the more humid banks of streams. Stout ratans, with terrible spines and slender *flagelli*, lashing the air to keep as it were intruders at a distance, climb in all directions and surmount with their feathery leaves the highest trees. Favoured by the constantly moist atmosphere, the stems of many of the trees are speckled with lichens, or covered with rare orchids, mosses, and other parasites, especially the *mandali* parasite, with its large glossy leaves irregularly cut on one half of the limb. Festoons of wild pepper and gigantic creepers, which again support the more slender herbaceous vines of *convolvulus*, *thunbergia*, *ipomœa*, &c., stretch from tree to tree in the most fantastic interlacings, and gorgeously decorate the grand timber trees verdant with their foliage and many-hued flowers.

The soil, almost everywhere covered with a humid rich stratum of vegetable mould, highly favours the growth of moisture-loving plants, such as the Indian arrowroot (*curcuma angustifolia*), the long-rooted turmeric (*curcuma longa*), the wild ginger (*gingiber cassumunar*), and especially the highly valued cardamom.

Wherever the hills are denuded of forest, they are clothed with a dense coarse grass, which at times greatly impedes their ascent. As the western forests are left and the eastern districts approached,

many of the trees just enumerated are still met with, but added thereto are others characteristic of a drier climate. On entering into the more open country, there are found upon the grassy glades (*báne*) smaller trees and shrubs, disposed with an artless grace that the landscape gardener in vain seeks to imitate. Here spring and summer, in sweet embrace, hold perpetual sway, and the very air, so cool and fresh, seems imbued with life and health.

The aromatic jasmine, with its pure white flowers, the Coorg rose, in its rustic simplicity, the *gloriosa superba*, with its flaming corolla, the *melastoma malabaricum* with its strange looking ribbed leaves and splendid mauve coloured flowers, the Coorg lilac (*callicarpa wallichiana*) with its small red cymes of flowers, and the *adisia humilis*, with translucent rose-coloured flowers that look as if they had been cut out of a rare cornelian ; these and many other flowering shrubs and herbs greet the eye here.

As we approach the Coorg houses, we come upon groves of orange, lime, guava (*psidium pyriferum*), rose apple (*jambosa vulgaris*), pomegranate, and clumps of plantain trees, all of which thrive remarkably well. The bastard sago is much esteemed for its toddy, and the areca palm occasionally keeps it company, and their foliage, blended with the dense crown of the stately mango or jack tree, forms a beautiful back ground to the large paddy-flats below.

Kanive káḍu.—We enter now upon the eastern or bamboo district of Coorg, called Kanave-kádu. The character of this district is indicated by the prevalence of large clumps of bamboo, interspersed with blackwood, matti, hony, teak, sandal and other trees. Whoever was fortunate enough to see a Coorg bamboo jungle some years ago when in its full vigour of growth, cannot have failed to be struck with the elegance and beauty of its general appearance. Captain Basil Hall, who in 1813 entered Coorg from Mysore by way of Siddhapur and Virájpet, thus vividly describes his first impression of a pure bamboo jungle. "It seemed as if I were travelling among the clustered columns of some enormous and enchanted Gothic cathedral. . . . . The ground extended on all sides as smooth and flat and clear of underwood as if the whole had been paved with grave-stones. From this level surface rose on every hand, and as far as the eye could penetrate into the forest, immense symmetrical clusters of bamboo, varying in diameter at their base from 6 feet to 20 or 30, as I ascertained by actual measure-

ment. For about 8 or 10 feet from the ground each of these clusters or columns preserved a form nearly cylindrical, after which they began gradually to swell outwards, each bamboo assuming for itself a graceful curve and rising to the height some of 60, some of 80 and some even of 100 feet in the air, the extreme end being at times horizontal or even drooping gently over, like the tips of the feathers in the Prince of Wales' plume. These gorgeous clusters stood at a distance of 15 or 20 yards from one another, and being totally free from the interruption of brushwood, could be distinguished at a great distance—more than a mile certainly, in every direction—forming, under the influence of an active imagination, naves and transepts, aisles and choirs, such as none but a Gothic architect ever dared to conceive. . . ."

A view so grand would now, however, be sought for in vain, the whole of the Coorg bamboo jungles being in a state of decay after the periodical seeding during the last few years. This is a remarkable phenomenon, asserted by the natives to take place once every 50 or 60 years, though not everywhere at the same time. In the north-east of Coorg the general seeding took place in 1860, and in the south-west in 1866 and '67, so that there was hardly a green bamboo left in these jungles, but on the western slopes of the Ghats the bamboos are still alive and in vigorous health.

The Coorgs have the following Canarese proverb :—

Arvattu varushakke ondu katte,
Yeppattu varushakke ondu yette.

which may be translated as meaning :—

Once in 60 years the bamboos will decay,
Once in 70 years a famine may hold sway.

Lieutenant Connor in his *Coorg Survey* states it as a curious fact, that in 1817 in the whole of the district of Wynád there was scarcely a bamboo clump to be seen that was not dead, dying or in blossom. Clumps of all ages, growing contiguous to or far apart from each other, were in the same condition. The same thing happened again there, as well as in Coorg, during the last few years, which occurrence would prove conclusively, that the bamboos, growing from seed and multiplying their reeds from the roots like the grasses, live for a period of about 50 years, when the whole clump, with old and young reeds, produces flowers, and seeds and dies off the same year. From the seed a new progeny springs up, which grows very fast, but not, as has been supposed, to its whole length in one season. This is only true of such shoots as spring up

from the main clump after it has nearly reached maturity, which requires a growth of 12 years. These shoots, being armed at their extremity with a sharp smooth hornlike cone, and without any lateral branches, force their way through the intricate mass of the parent reeds and contribute to the density, stability and stateliness of the whole clump, which may contain from 50 to 200 reeds. The several reeds are from 5 to 8 inches in diameter, jointed at every 12 or 15 inches, and hollow between the joints, where thorny tripartite branches are alternately attached, of which the middle ones are strongest and make good walking sticks. The branches are repeatedly subdivided, and present with their delicate light-green foliage of linear lanceolate leaves, a most graceful feathery appearance. When in blossom the bamboo is leafless, and the extremities are covered with flowers in large compound panicles. The seed is in size and appearance like oats or small paddy. It is eaten by the poorer classes, but considered unwholesome. The birds and rats, however, revel in the feast of plenty. The water into which bamboo seed has largely fallen is said to be particularly noxious.

The cutting of bamboo is a difficult task that is rarely well done by any other than those expert jungle people, the Yeravas and Kurumbas. For the purpose of cutting a single reed, they manage to climb over the lower thorny mass to where the reeds branch out freely, about 10 or 15 feet above the ground, and cut them at that height. To level the whole clump, the Yerava has to cut the stem of each bamboo below and above his head, removing each piece from the thorny embrace of the rest; he thus boldly advances into the clump, and the further he progresses in his work the greater is the danger of the whole clump suddenly giving way at the slightest breeze and crushing the unfortunate intruder.

There are several kinds of bamboo, the one described is, however, the most common. The reeds of another kind are much smaller but solid, and are known by the name of male bamboos.

One of the handsomest trees in the eastern jungles is the blackwood (*dalbergia latifolia*) with a stem of 2 or 3 feet in diameter and 60 to 80 feet in height. It is one of the most valuable timber trees in India, and little, if at all, inferior to the South American rosewood, which it closely resembles in many particulars. Near neighbours of the blackwood are the *matti* and *hony*. The matti (*terminalia coriacea*) is remarkable for its excellent timber, and is easily recognized by its thick

ash-coloured bark, cracked into small tablets like the scales of a crocodile. Under the knotty swellings of the bark of the matti tree, small quantities of water are hidden, which the lynx-eyed Kuruba readily discovers in his jungle wanderings during the hot season, and from which providential fountains he draws a thirst-quenching draught. The hony or kino tree (*pterocarpus marsupium*) yields an excellent yellowish timber, fit for exposure; and a valuable brownish gum, the kino, which oozes out from the wounded stem. Chunam brought in contact with it turns bright yellow.

Teak (*tectonia grandis*) occupies a distinct girdle along the eastern boundary of Coorg, within the basin of the Lakshmantirtha, and in Nanjarájpatna and Yélusávirshime taluks ; but, with the exception of the Amali-topu in Kiggatnád, the teak forests in Coorg are neither so dense nor so stately as those in Burmah, where trees of enormous size and height are found. The large and strongly nerved leaves, rough above, whitish and downy beneath, and the numerous white flowers in terminal bunches on the high and many branched trunk, mark the beauty and strength of the tree. Both for house and ship building teak is the best of woods, easily worked, and almost indestructible by climate or insects, owing to its oily nature. Coorg teak is of most excellent quality, oily, and free of heart-shake. It is a Government monopoly, and sold from wood-yards at the rate of 12 annas per cubic foot.

In close proximity to teak, and in an equally limited tract of dry and elevated slopes, grows the white sandal-wood (*santalum album*), scattered between other trees and on cultivated land. It is rather a small tree, of a more or less crooked stem, but its spreading branches, with tiny light-green leaves and yellow or purple coloured small flowers give it an elegant appearance and form a marked feature in the landscape. The wood is close-grained and hard, especially the *duramen* or heart-wood, which for these qualities and for its agreeable scent is highly prized, and employed for ornamental boxes, card cases, paper cutters, fans, walking sticks, &c., which are made chiefly in Nagar and North Canara. Sandal-wood is also a Government monopoly, and is collected at an expense of one eighth of the value of the wood. Trees when from 16 to 40 years old, according to the nature of the soil where grown, are cut down ; the best yield a billet of 5 inches square and 4 or 5 feet long. The wood fetches at the public auctions periodically held by Government at the *kotis* or wood stores, from 70 to 98 rupees per candy

of 550 pounds avoirdupois, and is generally exported to Bombay. Natives distinguish three kinds, according to colour:—the red sandal (*sri ganda*) which is the most highly scented; the yellow sandal (*arasina ganda*); and the white sandal (*bili ganda*) which possesses but a faint aroma and is least prized. The chips are burnt as perfume, or reduced to powder, which enters into the composition for marking the foreheads of natives. The roots, containing the greatest amount of the essential oil, are chiefly used for its production. It is heavier than water and yields an excellent perfume. The sandal tree is propagated from seed, and forms suckers springing up from the roots.

A stately though not very valuable tree, all over these parts of the country, is the wild mango, which towers with its lofty crown far above its humbler neighbours. But the giant of these jungles is the *ajini* or *wild jack* (*artocarpus hirsuta*), the timber of which is most useful for house and ship building. The rosy-tinted smooth-barked *benteak* or nandi (*lagerstroemia parviflora*) is reputed for its excellent timber.

A splendid jungle tree, when in flower in February and March, is the red cotton tree (*bombax malabaricum*). Its flowers are large and of a deep red colour, and the many seeded capsules contain a silky cotton, which is employed for stuffing pillows and mattresses. The staple is so short as to render this so-called cotton commercially valueless. The wood is soft and spongy and of little value. Another red cotton tree, of smaller size and with a prickly trunk, is the *salmalia malabarica* (Can. *mullu yelava*). The dindul or *conocarpus latifolius* is a fine timber tree, and very frequent in the deciduous jungles. The heart-wood is of a chocolate colour and exceedingly durable. The Kurubas use it for axe-handles. When burning, it emits an intense and sustained heat, and is therefore highly prized for lime kilns and distilleries. The *heddemara* or *nauclea cordifolia* yields a beautiful close-grained wood resembling box; but it cannot withstand exposure to damp. Its small yellow flowers appear in November and December. The *rottleria tinctoria* furnishes an orange dye—the *kapila ranga.* The soap-nut tree (*sapindus*) which is here rather common, produces a small fruit the pulp of which is saponaceous and used by the natives for washing. For marking their cotton cloths the pure black acrid juice of the shell of the marking-nut is used; it is the fruit of a tree about 50 feet high, the *semecarpas anacardium.* The native ink is chiefly manufactured

with the fruit or galls of the *alali-mara* and sulphate of iron. This tree, the *terminalia chebula*, yields excellent galls, produced by insects puncturing the tender leaves. The astringent nuts, bruised and mixed with molasses and chunam, produce a very strong mortar. They are also largely used for tannin purposes.

On the outskirts of bamboo jungles the Indian coral tree (*erythrina indica*) with its brilliant scarlet flowers, may be frequently found ; its soft wood is much used for toys. On account of its prickly bark the branches make good fences, and where the betel vine is cultivated this tree offers an excellent support. In Java it is used as a shade tree on coffee plantations, but it has not yet found favour in Coorg for the same purpose. A very pretty tree, with spreading pinnate foliage and gooseberry-like seeds, is the *nelli-kai-mara* or *emblica officinalis.* The fruit though hard is welcome to many for its thirst assuaging properties. Sometimes it is preserved in sugar. The bastard teak (*butea frondosa*), though common, is a very beautiful tree when in flower. Its scarlet flowers dye cotton yellow, and from the bark, when cut, the gum *palaskino* is obtained. A fragrant resin called *kundricum* is furnished by the gugula-mara (*boswellia glabra*), an erect tall tree covered with greenish ash-coloured bark.

On the table-land of Mercara, the *kakke-mara* or Indian laburnum (*cathartocarpus fistula*) is particularly conspicuous in April and May by its beautiful long pendulous racemes of yellow flowers. Its long cylindric legumes, of dark brown colour and nearly 2 feet in length, contain a mucilaginous pulp which is a valuable laxative when mixed with cassia. On the same plateau is found the American aloe (*agave americana*) with its high flower stem and long thick leaves, which might be turned into excellent fibre, but beyond a few experiments no manufacture is carried on. The plant serves for making fences only. It has been superseded, however, by the lantana shrub (*lantana aculeata*), which within a few years has spread over the whole of Coorg. Its square stem and branches are prickly, its ovate leaves when bruised have a strong smell of black currants, and its orange-coloured flowers are more or less in blossom throughout the year, and the shrub when kept within proper bounds makes an excellent fence. But this plant, whose vitality is most obstinate, threatens to overrun many a tract of land in Coorg and elsewhere that might be far more profitably occupied. On this account its extermination has become imperative. The recognized necessity of shad-

ing exposed coffee plantations has brought to notice a tree chiefly distinguished for its quick growth and shady crown—the charcoal tree (*sponea wightii*). It springs up spontaneously on every new clearing after the burn, and mostly so in the eastern districts. Its wood produces a fine charcoal and its bark an excellent fibre. The tree has, however, not secured the planters' favour, on account of its rapid decay and the exuberant growth of branches, the lopping off of which occasions much labour and expense. For beauty of shape and foliage the solitary *nela-mávina-mara* (*xanthochymus pictorius*?) forms a striking contrast to the former. Its branches commence near the ground, and, covered with elongated dark green glossy leaves, form, as they ascend, a gently inclined cone. The fruit, of the size of an orange and beautifully yellow, is rather acid, but it is eagerly sought after and eaten by the natives.

A graceful vegetable beauty of a different character is presented to view by the *bilwára* tree (*mimosa*) which, with its spreading airy crown of tiny pinnate leaves and small white fragrant flowers, is a graceful jungle ornament. The wood is very hard and strong. Near banks of streams and watercourses the coldera bush or fragrant screwpine (*pandanus odoratissimus*) is commonly found, and much used for making mats and umbrellas. In many arid places in the east and north of Coorg the dwarf date-palm (*phoenix farinifera*) nearly monopolizes the ground. Its leaves are made into mats and baskets, and from the small stem a farinaceous substance is prepared for food. A hillock of date palms before the hot season in January presents the appearance of what we hope may be a thing of the past, a bored coffee estate.

At Fraserpet there are a few trees of the valuable *dividivi* or shumach tree (*caesalpinia coriaria*). It is a small umbrageous tree and would do very well for coffee-shading; its incurved oblong pods contain about 50 per cent of tannin, the price of which varies in Europe from £ 8 to £ 13 a ton, so that its cultivation might pay as a commercial enterprise.

Thus these eastern jungles contain a number of useful trees. Here may be added a few trees, growing in the open, but thriving remarkably well in Coorg, *viz*; the several representatives of the Ficus tribe, especially the banian tree (*ficus indica*), of which there are some beautiful specimens near Fraserpet, to which the elegant lines of Southey in the *Curse of Kehama*, so truly apply :—

It was a goodly sight to see
That venerable tree.
For o'er the lawn irregularly spread,
Fifty straight columns propt its lofty head;
And many a long depending shoot,
Seeking to strike its root,
Straight like a plummet, grew towards the ground;
Some on the lower boughs, which crost their way,
Fixing their bearded fibres, round and round;
Some to the passing wind at times, with sway
Of gentle motion swang.
Others of younger growth, unmoved, were hung
Like stone drops from the cavern's fretted height.
Beneath was smooth and fair to sight,
Nor weeds nor briars deformed the natural floor.
And through the leaf-cope which bower'd it o'er
Came gleams of checkered light.
So like a temple did it seem, that there
A pious heart's first impulse would be prayer.

The *pippal* (*ficus religiosa*) is likewise a large tree and found near every temple in Coorg, but growing best in the drier districts. This tree proves most destructive to neglected buildings; when once rooted in crevices, nothing can withstand its progress. More common than both the preceding trees is the *atti-mara* (*ficus glomerata*) with fruit much like the common fig, which is eaten by the natives. The Indian caoutchouc tree (*ficus elastica*) also occurs and is not only a useful but highly ornamental tree. The milky juice obtained from incisions into the bark is exposed to the air, when the caoutchouc or elastic substance spontaneously separates, leaving a fœtid whey-coloured liquid.

Almost a stranger to Coorg, and growing only in several places along the Kávéri between Fraserpet and Somawarpet, is the tamarind tree (*tamarindus indica*), which Government has reserved, and partly made over without tax to certain Brahmans in Ramaswami Kanave, partly farmed out on yearly rent. It is a stately tree and yields a dense shade, under which, however, many plants do not grow and natives do not like to rest.

It would lead too far to enter upon a description of the many shrubs, herbs and grasses of the Coorg jungles. Suffice it to say that there are many and very beautiful ones, but most of them are annually swept away by the periodical fires, the purifying messengers of nature, that run through almost every jungle from February to April. These fires, once established in the high coarse hill-grass, rush madly in their onward career to the very tops of the mountains, and beautiful is the sight at night of these distant serpentine lines of flame extending over whole ranges of hills.

Ferns.—Coorg is rich in ferns, and as these elegant plants will always

attract the lover of nature, it may perhaps prove acceptable to append a list of such as have been collected about Mercara and identified by Mr. Richter according to Major Beddom's work on Ferns.

Names.	Where to be found.
Acrophorus immersus	On trees and at the foot of trees; near Ball-practice ground, Falls, &c; common.
Do. *pulcher*	On trees and rocks ; near Ball-practice ground; abundant almost anywhere.
Adiantum capillus veneris	In a wall close to the Fort.
Do. *caudatum*	Near Ramaswámi Kanawé.
Do. *hispidulum*	Near Ball-practice ground; 3rd milestone, Suntikoppa Road.
Do. *lunulatum*	Common everywhere.
Alsophila glabra	Road to Falls, large fronded tree of low stature.
Do. *latebrosa*	Road to Falls, (common tree fern).
Angiopteris evecta	Road to Falls, common in all moist places.
Aspidium polymorphum	Road to Falls, abundant in a deep kadanga.
Do. *contractum*	Same place as former one, also in a lane near 3rd milestone Suntikoppa Road.
Asplenium contiguum	On trees, between 1st and 2nd milestone, Mangalore Ghat.
Do. *falcatum*	On trees, Sapper Lines, Road to Falls.
Do. *formosum*	On trees, in a deep ditch near Race-course.
Do. *furcatum*	On trees, near Ball-practice ground; common.
Do. *heterocarpum*	In a kadanga on Road to Falls, in moist shady ravines.
Do. *planicaule*	Very common, on trees.
Do. *resedum*	Near 3rd milestone, Suntikoppa Road in a ravine, also on Road to Falls.
Do. *trapeziforme*	Near 3rd milestone, Suntikoppa Road, and in a ravine near Race-course.
Athyrium Hohenackerianum	Abundant on all banks during the monsoon.
Blechnum orientale	Common everywhere.
Botrychium virginicum.	On trees, at the foot of Prospect Point Hill on Road to Kadle-kádu.
Do. *subcarnosum*	Road connecting Cannanore and Mangalore at Louden Valley Estate.
Ceratopteris thalictroides	In a swamp in Muctoom Sahib's Estate, Nalknád Road, 3 miles from Mercara.
Cheilanthes farinosa	Very common (silver fern).
Do. *tenuifolia*	Three miles out on Nalkanád Road, also Rajah's Seat, generally in dry places.
Davallia bullata	Five miles out on Nalkanád Road, on road connecting Cannanore and Mangalore Ghats, grows on trees, pretty common.
Do. *tenuifolia*	Common everywhere.
Diplazium dilatum	On Road to Falls.
Do. *lasiopteris*	On Road to Falls; near Ball-practice ground.
Do. *polypodioides*	Between 1st and 2nd milestone, Mangalore Ghat; quite a tree fern.
Do. *sylvaticum*	On Road to Falls.
Drymaria quercifolia	Four miles out on Nalknád Road on trees.
Gleichenia dichotoma	Very common.
Goniopteris prolifera	Fish river, Kaden-kadu Estate.
Gymnogramma leptophylla	Near 1st milestone, Mangalore Ghat. On a bank on Road passing Government School.
Gymnopteris feei	Muctoom Sahib's Estate, Nalknad Road; on rocks, trees.
Hemionitis cordata	Very common on Suntikoppa Road.
Lastrea aristata	Common on Road to Falls.
Do. *cochleata*	One of the commonest ferns.
Do. *falciloba*	Very common.
Do. *hirtipes*	Near Nalknád palace.
Do. *membraniifolia*	Muctoom Sahib's Estate, Nalknád Road.
Do. *ochthodes*	Very common.
Do. *sparsa*	Near Ball-practice ground; on Road to Falls.

Names.	Where to be found.
Lygodium scandens	In a swamp 3 miles out on Nalkanád Road; 4 miles down Cannanore Ghat.
Microlepia polypodioides	In a ravine near 3rd milestone Mangalore Ghat.
Nephrodium abruptum	Muctoom Sahib's Estate, Nalknád Road.
Do. molle	Very common.
Do. propinquum	Muctoom Sahib's Estate; also Anandapur, Kempu Kolli Estate.
Do. terminans	Abundant on Nalkanád Road.
Do. unitum	Muctoom Sahib's Estate.
Nephrolepis exaltata	A common wayside fern, in moist places.
Do. tuberosa	Near Rajah's seat; common.
Niphobolus porosus	Nalknád Road on trees; rather common.
Oleandra neriiformis	On Nalknád Road; on Road connecting Cannanore and Mangalore Ghats; on trees.
Ophioglossum reticulatum	On Ball-practice ground and in the Fort.
Do. previpes	Near Kaden-kádu on banks of Fish river.
Osmunda regalis	Abundant on banks of Fish river.
Pleocnemia aristata	Two miles beyond Murnad bungalow.
Pleopeltis irioides	On trees and in bamboo clumps, Nalknád Road.
Do. membranacia	Third milestone, Mangalore Ghat abundant in moist shady places, on trees.
Do. oxyloba	Abundant on trees.
Do. phymatodes	On trees.
Do. wightiana	Very common.
Paecilopteris contaminans	Falls.
Do. terminans	Falls.
Polybotrya appendiculata	In ravines near May-male Estate; also Sómawarpet Road.
Do. aspleniifolia	Falls.
Polypodium ornatum	Third milestone, Mangalore Ghat; on Road to Falls.
Do. regulosum	Banks of stream near Post-Office; near Falls, &c. common.
Pteris aquilina	The commonest fern in Coorg.
Do. cretica	On Road to Falls, abundant.
Do. geraniifolia	Near 3rd milestone, Suntikoppa Road; also near Ball-practice ground.
Do. longifolia	Abundant in and about the Fort.
Do. pellucens	Near Nalknád; also near May-male Estate, Beltamale Estate.
Do. pellucida	Common in all jungles about Mercara.
Do. quadriaurita	Very common.
Do. argentea and rubronerva	Varieties, both abundant especially the latter.
Sagenia coadunata	Very common.
Schizoloma ensifolium	At the top of the Falls; very abundant and handsome.
Do. heterophyllum	On Road to Falls, near Sapper Lines.
Do. nitens	Muctoom Sahib's Estate; has not been met with anywhere else as yet.
Trichomanes filicula	On trees near 3rd milestone, Suntikoppa Ghat; Nalknád Road.
Do. rigidum	On the Bank of the stream that forms the Falls.
Vittaria elongata	On trees, Nalknád Road about 4 miles out on the right hand side.

To facilitate reference to the vegetable products of Coorg jungle trees and plants, they are here enumerated under the classification of—

a. Gums (soluble in water)—They are obtained from the cashew-nut tree (*anacardium occidentale*), the ambate-mara or hog-plum (*spondias mangifera*), the atti-mara (*ficus glomerosa*), the gambali-mara, the halumatti-mara, the jack tree (*artocarpus hirsutus*), the elephant or wood-apple tree (*feronia elephantum*), the bastard teak (*butea frondosa*), and the babul tree (*acacia arabica*).

b. Caoutchouc—or elastic gum is supplied by *ficus elastica* and *isonandra acuminata.*

c. Gum-resins—Of these gamboge is the produce of *garcinia pictoria*, kino of *pterocarpus marsupium*, kundricum of *boswellia glabra*, odina gum of *odina wodier*, and others of the *neem* tree and *bombax malabaricum.*

d. Oleo-resins—Are obtained from the black dammer tree (*canarium strictum*), the rál (*shorea robusta*), the Indian çopal (*vateria indica*), the wood-oil tree (*dipterocarpus lævis*), the *calophyllum inophyllum*, and the *terminalia coriacea.*

e. Oils—extracted from the seeds of the *neem* tree, the Alexandrian laurel, the *powali*, the *nirala*, and the *kákorate* tree.

f. Fibres—obtained from the kóli, antupurle, and bendé-mara, the Indian fig, pippal, banyan and red-wooded fig tree (*ficus racemosa*), the variegated American aloe, the long aloe (*agave vivipera*), the Indian hemp (*crotalaria juncea*), the bow-string hemp (*sanseviera zeilanica*), the plantain (*musa paradisiaca* and *textilis*), the paddy straw (*oriza sativa*), the mat-rush (*cyperus textilis*), the broom grass (*aristida setacea*), the cotton plant (*gossypium herbaceum*), the silk-cotton tree (*bombax pentandrum*), the *conocephalus nivens*, the charcoal tree (*sponia wightii*), the *nerium grandiflorum*, and the sham hazel (*isora corylifolia*).

g. Tannin—the produce of the bark of the *babool* tree, the *neem* tree, the *bauhinia variegata*, the *buchanania latifolia*, the *hymenodyction excelsum*, of the pod of the *dividivi* tree (*caesalpinia coriaria*), and of the nut of the alali-mara (*terminalia chebula*).

h. Dyes—*Red*, obtained from the *rottleria tinctoria*, the Indian madder (*hedyotis umbellata*), Indian mulberry (*morinda citrifolia*) and the red sandal (*pterocarpus santalinus*). *Yellow*, from the bastard teak (*butea frondosa*), the gamboge tree (*garcinia pictoria*), the *xanthochymus pictorius*, and the *berberis tinctoria.*

i. Saponaceous matter—yielded by the bark of the babool tree, the pods of *mimosa saponaria*, and the fruit of the soapnut tree (*sapindus*).

Crops and Cultivation.

Native agriculture in Coorg, as elsewhere in India, is still carried on as it was centuries ago. A system of rural economy formed at a remote period, and transmitted for ages unchanged, is not likely to be disturbed by so conservative a people as are the Coorgs.

Rice.—This is the staple product of Coorg. The numerous valleys throughout the land have, from ancient times, yielded an unfailing supply every year for home consumption and for exportation to the Malabar Coast. The rice-valleys are most extensive in South-Coorg—in the neighbourhood of Virajpet and in Kiggatnád,—where some fields are of considerable breadth and several miles in length; but owing to the surrounding low deforested hills, which yield little fertilizing detrition, the soil is of a quality inferior to those fields of the narrower valleys near the Ghats, where the ground is terraced at considerable pains, but every field large enough for the use of the plough.

The lower and broader fields of a valley, having a rivulet running through them, are called *bailu-gadde*, and those terraced up along the sides, and chiefly depending on the rainfall, are named *maki-gadde.* The total area under rice cultivation may be estimated in round numbers at 69,000 acres.

The rice cultivated throughout Coorg, and in general use, is the large grained *dodda-batta*, which is also exported. A finer and more palatable kind is the small rice *sanna-batta*, and a red variety the *késari*; for parched rice the *kalame* is the kind used.

Except in a few valleys in North-Coorg, there is annually but one rice crop, but its return is so rich that the ryots may well be satisfied, and allow their wretched cattle rest and their fields to lie fallow, or to "sun themselves," as the natives say, for the remainder of the year. Whilst in the low country, and also in some parts of North-Coorg, the average return of one crop is from 10 to 25 fold, that in most parts of Coorg proper is from 40 to 60 fold, and in seasons of extraordinary fertility even from 80 to 100 fold.

The agricultural implements are few and of the rudest kind. The plough, constructed by the ryot himself, consists of a sampige-wood ploughshare, with an iron point, a handle of pali-wood, and a pole of sâgo-palm wood for the yoke, and is so light that the farmer carries it to the field on his shoulders. Its value hardly exceeds one rupee. The *tawe*, which answers to our English harrow, is generally a simple board, to which a split bamboo is fastened to connect it with the yoke. The driver standing on the board adds to the efficiency of the operation, be it for pulverizing dry ground, as in the Múdu-shime or eastern district, or smoothing and levelling the wet fields. A strong sickle and a mamoti or hoe complete the stock of farming implements. To

cultivate 100 butties of land, which is equivalent to an area yielding 100 butties at 8 seers by measure of paddy or rice in the husk, a farmer requires either a pair of bullocks, or a pair of buffaloes, one plough and two labourers. On Monday he does not plough with bullocks but with buffaloes only, considering Monday as the day of the bullock's creation.

Whatever of cattle manure and dry leaves has been collected during the year, is in the dry season carried by the women to the fields in large baskets and deposited in little heaps, which are there burnt and the ashes subsequently strewn over the ground. With the first showers in April and May the ploughing commences. On a propitious day, before sunrise, the house-lamp—*táli-akki-balake* (dish-rice-lamp)—which plays a conspicuous role on all festive occasions, is lighted in the inner verandah; the house-people assemble and invoke their ancestors and Kávéri Amma for a blessing; the young men make obeisance to their parents and elders, and then drive a pair of bullocks into the paddy-fields, where they turn the heads of the beasts towards the east. The landlord now offers cocoanuts and plantains, rice and milk to the presiding deity of his Nád, and lifting up his hands in adoration to the rising sun invokes a blessing. The oxen are yoked and three furrows ploughed, when the work is finished for that morning. Of the turned up earth they take a clod home to the store-house or granary, praying Siva to grant them a hundred-fold increase.

This recognition of the source of material well-being is followed by personal industry that should command success. From 6 to 10 in the morning the ploughing is continued, till all the fields are turned over 2 or 3 times. Then the borders are trimmed, the channels cleaned, and the little banks between the fields repaired to regulate the water.

By the end of May one part of the fields which commands a permanent water supply and which has been well manured, is prepared for a nursery, by repeated ploughing and harrowing, whilst the whole field is submerged. For every hundred butties of land, from 2 to 2½ butties of grain are required for seed. The seed paddy is heaped up on the north side of the house, watered for 3 days, then covered up with plantain leaves and stones, till it begins to sprout. The nursery ground has meanwhile been again ploughed and harrowed, and the water allowed to run off, so that the grain when sown is just imbedded in the soft mud. After 20 or 30 days the blades have attained a

height of about one foot, and the seedlings are ready for transplanting. Pleasing as are young corn and clover fields in Europe, there is no vegetation there that surpasses in beauty the brilliant green of a rice nursery. The eye is irresistibly attracted to these bright spots, and rests upon them with the utmost delight.

Regulated by the monsoon rain, the rice-transplanting takes place during July and August. The women, covered with leaf-umbrellas called *goragas*, that rest on the head and protect the whole of the body, pull out the plants from the nursery and tie them in small bundles, which are collected in one spot. Meanwhile the submerged fields are repeatedly ploughed and levelled with the *tawe*, "till the soil is soft as treacle, white as milk the foaming surface," when all the men of the house, placed in a line and standing almost knee deep in the muddy fields, begin the transplanting, in which women are not expected to join. The bundles are conveniently deposited over the field; each man takes a handful of plants at a time into his left, and with the right hand presses with great rapidity 6 or 8 seedlings together into the mud, keeping a regular distance of about 6 inches.

Before the completion of the largest field, an open space of about 10 feet wide is left throughout the whole length. This is the Coorgs' race-ground, and offers right good sport which greatly exhilarates their monotonous task. All the men engaged in the work—and 15 are reckoned for a 100 butties of land—may run, but 4 or 5 only obtain a prize. Wearing merely a pair of short drawers, they are eager for the run, for which their powerful legs well qualify them. The signal is given, and away they scramble and plunge and stagger in the deep mud, roars of laughter greeting the unfortunate wight who sinks in. Having reached the opposite bank, they return the same way, and hard is their struggle as they near the winning post. The first comer is rewarded with a piece of cloth, the second with a bunch of plantains, the third with a jack-fruit, the fourth with a basket of oranges, and the fifth with parched rice. When all the fields are planted, a feast for the people is given by the landlord.

As a protection against the evil eye, some half burnt bamboos, about 6 feet high, are erected in a line throughout the middle of the fields. It is now the farmer's business to regulate the water supply of each field, and to fill up holes made by crabs in the embankments. Also the weeding is attended to, and any failures are replanted. At

the end of October, when the ears of the grain are fully out, huts on high posts are erected, one for every 100 butties, for the watchman who guards the crop against wild beasts, occasionally firing off a gun.

In November or December the paddy gets ripe, and the Feast of First Fruits or *Huttari* is celebrated, after which the paddy may be reaped. The water is drained off the fields, the paddy cut down with sickles close to the ground and spread out to dry; after 5 or 6 days it is bound up into sheaves, carried home and stacked in a heap, the ears turned inside. In January or February, chiefly in moonlight nights, the sheaves are taken down to the threshing floor, spread round a stone pillar fixed in the middle, and trodden out by bullocks and buffaloes, when the paddy is winnowed, the best quality reserved for seed and the rest stored up in the granary for home consumption or for sale, the price varying from 2 to 4 Rs. a butty of 80 seers. A threshing machine, introduced by Captain Mackenzie, excited the astonishment and admiration of the natives; but the hand-labour of two coolies for turning it appeared to them too severe and impracticable for large quantities of paddy. A winnowing machine would find greater favour.

Cardamoms.—The cultivation of this plant is to a great number of Coorgs next in importance to that of rice, and the possession of a fine cardamom jungle is regarded as a mine of wealth. In the time of the Coorg Rajas, and for some time after, cardamoms were a Government monopoly, and the cultivators had to sell their produce at a fixed rate to the Sircar, receiving from 12 to 20 rupees per maund of 40 seers dry capsules. Now the jungles are held from the State on a lease of 10 years, at 3 lakhs of rupees for the whole period, which expires in March 1878. Any jungles that were not disposed of at the lease-auction are worked by the ryots for Government.

The cardamom plant (*elettaria cardamomum* Kan. *yélaki*) grows spontaneously in the evergreen forests or Malés along the Ghat-line and its spurs, at an elevation of from 3,000 to 5,000 feet. Still, nature requires a certain stimulus to produce the plant in greater abundance, and this is effected by a singular process, which though perfectly empirical on the part of the natives, is no doubt based on a natural law which holds good in many other instances, where seed is kept in the ground in a state of vitality for a long period till such a change in the clima-

tic condition is brought about as will favour its germination and subsequent growth. Of many other instances besides the cardamom, there need only be mentioned the Mexican thistle (*argemone mexicana*), the white weed (*ageratum cordifolium*), and the charcoal tree (*sponia wightii*), all of which spring up spontaneously on newly cleared or broken up favourable soil.

The cardamom requires a rich moist soil in a bracing hill climate, accessible to sea breezes and favoured by deep shade and partial sunshine. A western or northern hill-slope offers the greatest advantage. The following is the method of propagating it. A working party of about 10 men start for the forest in February or March ; and the site for a garden being fixed, one of the largest trees is marked for felling ; a temporary hut is built on a convenient spot and operations are commenced. The smaller trees and brushwood are cut down to some distance round the giant tree that is to be felled, and a platform some 10 feet high built close to the tree on the upper slope. This being finished, the party sets out early next morning with 4 good axes ; and a couple of woodmen, generally Kudias or Yeravas, standing on the platform, belabour the tree with all their might. When tired they are relieved by their comrades, for their work must be finished by noontide or they will be unlucky. At noon a cutting is made in the front part of the trunk ; a few finishing strokes being then given to the side facing the high ground, the tree trembles, bends over, and topples down the side of the hill with a thundering crash, carrying down in its precipitate fall a number of smaller trees. The thorough shaking of the ground is the essential object of this operation. A piece of ground thus prepared is called a *garden*, and according to the size of the large trees the party may cut down more than one in a day, and clear as many as four or five gardens.

Within three months after the felling of the tree, the young plants shoot up all over the ground shaken by the fallen giant, especially near its stem and roots, and reach a height of one foot, with 8 or 10 leaves, within the first year ; in the third year they will be 4 feet high and require a little culling, whilst previously one annual weeding is all the necessary work. In April of the third year the fruit-bearing racemes shoot forth from the ground ; they are alternately covered with short-stalked beautiful pale-white solitary flowers of a lion-mouthed shape, marked with purple-violet stripes in the centre. The numerous angular black seeds are closely packed in oval trivalvular capsules of a yellowish

white colour, and, if bruised, have a pungent aromatic taste. On this account, and for their cordial stimulant properties, they are much in use as an agreeable spice and as a medicine for allaying cough and vomiting.

The capsules ripen in September or October, when the crop is gathered, and being the first, is dedicated to the deity and called *Déva-koṭṭu* (God's gift). A full harvest, however, is collected only in the fourth year, and the plants may continue to yield a good crop for seven successive years, when on their decline they are reinvigorated by the felling of another tree on the top of them. According to the number of fruit-bearing racemes on one stem, which amount from one to four, the crop is estimated as a quarter, half, three-quarters or a full crop. The perennial stem of the full grown plant is erect, jointed, and from 6 to 9 feet high, enveloped in the sheaths of the 1 to 2 feet long lanceolate leaves.

The early gathering of the cardamoms is attended with much hardship, especially when the gardens are not in U-males, i. e., hills near the úru or village, but far away in the Gade-males, as the high and sharp-edged hill-grass is in October infested by innumerable leeches and poisonous snakes.

The cardamom gatherers, consisting of a party of Coorgs with their coolies of the Páleya, Kudiya, Yerava and Kuraba caste (the Holeyas not being permitted to set foot on these grounds), first set up a camp near the garden. A hut, thatched with the long hill-grass, is erected. At night a fire is kindled and the men sleep round it. Early in the morning they are at their work. One party clears the ground of weeds, another cuts the fruit branches. Each man gathers a good load into his leafy basket, formed of the *netti-mara*, and returns to the hut before sunset. After a hearty meal, they pick the capsules from the branches, an operation that keeps them up till late at night. With the dawn of day the men set out again for the plantation. The master remains. At noon the women of the house arrive; the picked cardamoms are measured into bags, which they carry home to the drying ground. In the Gade-males the cardamoms are dried on the spot, on a bamboo mat in the open, but near a sheltering hut in case of rain. They are thinly spread and require but 4 days' hot sun to dry; further exposure would cause the capsules to burst, which is avoided. Before the capsules are ready for the market, the fruit-stalks are rubbed off and all impurities removed. When assorted according to size and colour, they are stored

away in closed baskets in a dry room, to preserve their aroma. Mopla traders or their agents visit the Nâds at this time with a stock of bright handkerchiefs and other attractive finery for the Coorg women, and make many a good bargain.

Some Coorgs gather from 30 to 50 maunds in weight of dry cardamoms, one maund (equal to 1100 rupees in weight) being worth from 50 to 65 rupees in Coorg. The average produce of one garden of a quarter of an acre in extent may be estimated at 12½ lbs weight of dry cardamom. The contingent expenditure is insignificant. With more systematic cultivation—for cardamom is easily grown from seed and root—seedlings and roots might be transplanted, and by trenching, manuring and irrigation, the produce greatly increased in quantity : but the owners of cardamom jungles require to have them on a longer lease to make such extra expenditure remunerative. Of late years there have been great fluctuations in the price of cardamoms. The spice is highly prized by all Asiatics, and owing to the increased facilities of transport, the demand steadily increased and outran the supply ; very high prices were thus for some time realized. This however led to a large area of virgin forests being brought under cultivation, and the prices have again fallen considerably; but as the range of habitat of the plant is extremely limited, and as the demand for the spice is greatly increasing both in Europe and Asia, it is believed that ere long the price will go up again. Mr. Forsyth in the report on his expedition to Yarkhand, the chief trading depôt of Central Asia, states that in the Yarkhand bazar cardamoms are sold at a rate which is twenty times as great as the price they then fetched in Coorg. In 1876 the market is still depressed, and some owners of cardamom jungles have applied to Government for a reduction or temporary relief of the lease.

Coffee.—There are but few Europeans or Natives in Coorg who are not interested in coffee cultivation. As the rush to the Ceylon coffee districts before the memorable years of 1847 and 1848, so has been the influx of European settlers to Coorg for the last 12 years. Their number is now over a hundred, and the change already effected in the appearance of the country would surprise one who left Coorg 10 years ago. The capabilities of the Province as a coffee-growing country have long been known to the natives, and it is a matter of surprise that European enterprise did not enter on the field till so late a date. It is conjectured that in the time of the Coorg Rajas,

some Moplas, to whom they had given land near Nalknad, introduced the shrub from seed which was brought from Mocha, or perhaps second-hand from Manjarabad. Its successful and profitable cultivation was at first concealed from the Coorgs, but these were shrewd enough to find out for themselves that, whilst none of the fabled fatal consequences followed the cultivation of the shrub, there was a ready and lucrative sale for the produce. Through the exertions of the first British Superintendent, Captain Le Hardy, who took a deep interest in the material prosperity of the country, the cultivation of the coffee plant was largely extended amongst the natives, and now there is hardly a Coorg or any native house that does not pride itself on a coffee-garden comprising, it may be, only a few trees or as many acres.

The native mode of cultivation was exceedingly simple. The plants, reared from seed in a nursery, were in the monsoon put out on a shady hill-slope, the underwood of which had been previously cleared away. An occasional weeding was all the attention bestowed upon the plants, which, in 3 or 4 years, according to the density of the covering shade, gave a promising crop. This was picked, dried and disposed of in the husk to the merchant, in the same way as cardamoms, the price of dry cherry coffee averaging from 7 to 10 rupees per batty of 80 seers measure.

When coffee cultivation was taken in hand by European skill and energy, the industry soon assumed greater importance. Mr. Fowler, the first European Planter, opened up the Mercara estate in 1854; Mr. H. Mann became the pioneer on the Sampáji Ghat in 1855; Dr. Maxwell opened up the Perambadi Ghat estates in 1856; and in 1857 Mr. Kaundinya founded Anandapur village with a most promising plantation in the Bamboo district. Round these first centres of cultivation dozens of extensive estates sprang up within a short time. Every one who beheld a hill-side covered with the rich luxuriant coffee shrub was bewitched by its golden promises. Here seemed to have been discovered the Eldorado of honest industry, in a delightful climate and home-like country! Natives too, enriched by the sale of forest land, followed the example of the European planter, and opened up large estates; private and public companies were formed to embark in the lucrative speculation; forest land was to be had either from Government for the mere asking, or by purchase from native holders. Cooly labour flowed in plentifully. Thousands of acres of the finest forest land fell under the

planter's axe. Every new settler was hailed as a lucky fellow, whose lot was cast in pleasant places. Lakhs of rupees were spent in the expectation of a cent per cent return. As the time approached for the looked for fabulous income, the excitement rose apace. Envy fixed its eye upon the fortunate planter. But never did he stand more in need of pity and sympathy than at that time. A succession of bad seasons disappointed his prospects year after year; then the Bug infested the finest estates on the Sampáji and Perambadi Ghat; and scarcely had it left, when the terrible White Borer threatened to destroy the very foundation of his prosperity. There are but few planters who have as yet escaped either of these dire calamities, and their success makes the loss of others all the more felt. There is however no cause for despair. The soil and climate of the country seem eminently suitable for coffee cultivation. Coffee may yet succeed in Coorg, and the undaunted planter may yet have his reward if the method of cultivation best suited for each locality is carefully adopted, and if with the increase of jungle vegetation, especially bamboos, better seasons may be expected to return and the White Borer to disappear.

The approved methods of coffee cultivation in Coorg are—planting either under shade, or on open ground; and an intelligent planter will be guided by his experience of the elevation, exposure and amount of atmospheric humidity of his locality, which method to adopt. If shade-planting is decided upon, there is the choice between natural and artificial shade, and in either case due regard is paid to full light and free circulation of air. The former method is but an improvement of the native way of planting already described. For artificial shade-planting the jungle trees are all removed and either burnt or—which seems to be better—piled up and allowed to rot, when of the spontaneous new growth, especially the *sponia wightii* or charcoal tree, which springs up like weeds, a sufficient number of trees is allowed to remain. More permanent shade-trees, however, are the jack tree and the various species of Ficus, seeds or branches of which are put down at regular distances on the plantation, and after 5 or 6 years the young trees offer already partial shade. Coffee grown after this method thrives remarkably well in the Bambu district, where some splendid and highly lucrative plantations exist. Coffee trees on open but not too steep and exposed ground, that require no shade owing to a moister atmosphere, are evidently in a congenial habitat; they grow strong, live long, and yield successively

more regular crops than trees under shade. Some of the Sampáji Ghat estates nearest Mercara are of this description, and their present appearance is very promising.

The soil and elevation best suited for cardamoms is also well adapted for coffee cultivation, hence at first the desire to secure cardamom jungles for coffee plantations.

The coffee plant is generally grown from seed, for which purpose the best cherries of the finest trees are selected. As the seed soon loses its vitality, a nursery is rapidly made in December and daily watered, when after a month or six weeks the reniform seed-leaves make their appearance and cover the beds with their glossy green.

After a piece of land has been cleared and regularly pitted with holes, 18 inches cube and at a distance of 5 or 6 feet from each other, the surface soil is filled in and a peg fixed in the centre of each. With the first burst of the monsoon, the sturdy seedlings of 3 or 4 pairs of leaves are removed from the nursery, with a ball of earth attached to the roots, and transplanted into the holes marked by the pegs. This is the surest and therefore cheapest mode of planting.

Weeding is the next operation to be carefully attended to. But where, from the nature of the soil or of the lay of the land, there is danger of loss of surface-soil from heavy rain, no hoe weeding is allowed during the monsoon, but only hand-weeding or cutting with grass-knives, and after the monsoon, a breaking up of the soil to turn the weeds down. Easy roads are laid out to bring every part of the estate within ready access, and at the same time to be the means of an effectual drainage.

With the end of the first year's operations, the planter very likely builds for himself a simple cottage on a convenient spot that commands a fine view, and some bungalows are most beautifully situated. With the third year the estate comes into flower and bearing. In March or April the snowy white expanse of blossoms, but slightly relieved by the dark green foliage, delights the eyes with its morning freshness and purity, and the jessamine-like flowers in their bridal glory fill the air with an agreeable aroma. Let us examine a three years' old tree of the best growth. It is 4 feet high, of a pyramidical shape, with alternately opposite branches (primaries), of which the topmost are 8 inches and the lowest 3 feet long, and these again are subdivided by secondaries and tertiaries. The flowers, in appearance like jessamines, are on short stalks, in clusters round the branches. They last but two days. The tree

under examination numbers 20 pairs of branches, and 3 inches from the stem the clusters of flowers begin; the lowest branch contains 22, the middle 8 and the uppermost 2 clusters, with an average of 12 blossoms each. These do not all set and produce mature berries, but give an idea of the fertility of the shrub. Gentle showers or heavy mists at this time greatly enhance the fecundity of the blossoming, hence the importance of spring rains. The leaves are oblong, lanceolate, dark green and glossy on the upper, paler on the lower side, and form a striking contrast with the snowy flowers or red berries. After a fertile blossoming, the ovaries, if favoured by a few showers, swell rapidly and form green berries, resembling olives. In October these become hard, turn yellow, and ripen into a deep red. The berries now resemble cherries. We open one. A sweet aromatic succulent pulp encloses two beans, which are surrounded by a parchment-like skin, which, when dry, easily drops off. A thin silky skin, called the "silver-skin," is the last coating of the bean, which, if of good quality, is long, of a bluish green colour and of a peculiar aroma. In some cherries there is but one bean developed, which fills up the whole space. It is round, and called pea-berry, and fancy assigns to it a higher price in the market than to ordinary coffee.

The separation of the fresh pulp from the beans is effected on the estate, by a machine called the *pulper*. The pulper is an iron cylinder, covered with a brass or copper sheet, the outer side of which is made rough by a great number of triangular projections. This cylinder is fixed on a shaft, and so placed in a frame that it keeps at an adjustable distance from a front plate, called the *breast*, with fluted curves that lead to so many openings through which the pulped coffee beans drop. In a late construction the cylinder itself is fluted and entirely of iron. In Walker's disk-pulper the pulping action is perpendicular on either side of the disk or disks. The cherry coffee is fed into the pulper from above by a jet of water, and the cylinder made to revolve by hand, bullock, water, or steam power. The beans fall through the breast-holes into a dry cistern, while the husks drop down behind the pulper and are carried away by a water channel. The beans are still in their parchment covering, and surrounded with gummy saccharine matter, which, after fermentation for 36 hours, is washed off, when the parchment coffee is spread out on tables to dry. When the beans are cut by the pulper, the coffee is called "pulper bit" and loses about 20 per cent in value.

The well dried coffee, which should not be over 35 lbs. per imperial bushel, is sent to the Coffee Works on the Western Coast, or to Hunsur and Bangalore, to be prepared for the home market. On arrival at the coffee works the parchment coffee is examined, weighed, and if necessary, thoroughly dried before the process of peeling commences: It is then fed by coolies into a large circular iron trough, and crushed, yet so gently that the bean is not injured, by large broad iron wheels worked by steam power which revolve in this groove. This machine is called the *peeler*. The coffee then falls into a receptacle whence it is taken by an elevator and thrown into the *winnower*, which separates the parchment from the beans. The chaff is used as fuel for the engine. The clean coffee beans are thrown into long iron cylinders with perforations of different sizes, which whilst slowly revolving sort the beans into three classes. The largest beans fetch the highest price, and next the pea berries. The last operation is the garbling, by the deft hands of women, who separate all broken, discoloured, and pulper bit beans that constitute the triage.

The charges for curing coffee and putting it on boardship are £ 5 per ton, and the shipping charges £ 4 to 5 through the Suez canal. Coorg coffee resembles that grown on the Shevaroy and Nilgiri hills. Of the coffee grown in the Bambu district about 86 bushels go to the ton, whereas it takes 90 to 95 bushels of that grown in the forest tracts to make up the same weight.

Considering that every crop takes a certain amount of nourishment out of the soil, it is clear that something in the shape of manure must be given to it in return, and it is generally acknowledged, that according to the chemical analysis of the coffee bean, the Coorg soil wants phosphate of lime, carbonate of magnesia and potash as the principal ingredients of the requisite manure, and a mixture of superphosphate of lime and Peruvian guano, or stable-manure, chunam or carbonate of lime and ashes may be the nearest approach to it. Experiments with different proportions of these materials on a number of trees of equal growth soon shew which is the most effectual mixture for each locality.

Of almost equal importance with manuring is the pruning of the trees, whereby the extravagant elaboration of the sap is checked and the fertility of the soil economised. It is this operation which makes the planter most familiar with his trees, and which impresses upon the appearance of an estate as decided a stamp as the system of training

characterizes a school. It is amusing to hear a planter call one's attention to this and that "dear little tree," which he has "brought round by pruning"; but these are often the men who do justice to a plantation and who eventually succeed.

The export of coffee for the last 18 years, as will be seen from the subjoined table, has been steadily increasing, though with fluctuations: —

Year.	Quantity exported.			Estimated Value in Rs.
	Tons.	Cwts.	Qrs.	
1857—58	579	4	0	2,89,600
1858—59	835	15	2	4,17,850
1859—60	1,379	2	0	6,89,550
1860—61	1,605	3	0	8,02,550
1861—62	1,922	5	1	9,61,125
1862—63	1,751	8	1	8,75,700
1863—64	2,927	5	2	14,63,625
1864—65	3,000	0	0	15,00,000
1865—66	3,125	0	0	15,62,500
1866—67	3,250	0	0	16,25,000
1867—68	3,000	0	0	15,00,000
1868—69	2,758	15	0	23,79,375
1869—70	1,496	4	0	6,00,000
1870—71	5,000	0	0	21,00,000
1871—72	3,375	0	0	16,20,000
1872—73	6,497	15	0	39,63,270
1873—74	4,887	10	0	45,60,500
1874—75	4,234	14	0	27,10,216

The Coffee-estate Survey was completed in March 1875, at which time the total number of estates was 4,235, covering an area of 106,759 acres, and yielding an assessment of Rs. 96,244. Of this sum Rs. 54,931—8—0 was derived from 46,472 acres held by Europeans, and Rs. 41,312—8—0 from 30,068 acres held by Natives: this acreage, however, represents only those estates which then came under the assessment rules; of the whole area about 50,000 acres are held by Europeans.

The coffee estates in Coorg may be classified into three groups:— those of the *Mercara plateau*, those of the *Ghat ranges*, and those of the *Bambu district.* Each group has its distinctive features, advantages and disadvantages.

The Mercara plateau, on an average elevation of 3,500 feet, and in

the planted up portion partially rising up to 4,000, enjoys a bracing climate, being equally exposed to the sweeping monsoon rains and to the drying east winds. With an average rainfall of 123 inches, distributed over almost the whole year, the moisture is ample. The granitic soil consists generally of a red feldspathic clay, more or less mixed with gritty ferruginous stones, and covered with a layer of humus. The lay of the land being steep, it is evident that unless cultivation is carried on with due precaution against the "wash of the surface soil", by terracing, draining or a judicious system of weeding, the trees will in a few years be deprived of the coolest and most nourishing portion of the soil and the land become sterile. Artificial shade is not required, for the sheltered hill-sides and gently sloping valleys are here covered with the most luxuriant and productive trees.

The Ghat estates extend along both sides of the Sampaji valley on the high road to Mangalore, along the Perimpadi ghat beyond Virarajendrapet, and over the eastern and western declivities of the range of the Western Ghats. The tracts occupied by this group of estates, being originally covered with primeval evergreen forest, possess a splendid soil for cultivation, its fertility being heightened by a heavier fall of rain than on the Mercara plateau, and also by a variable condition of atmospheric humidity. The extensive felling of forest, however, followed by heavy burns, which destroyed a great deal of the valuable surface soil, converting the humus into ashes which were blown or washed away, and a faulty system of cultivation—planters vying with each other in mamoty weeding to shew a clean surface—have added to the impoverishment of the soil. The exposed trees, thus left without nourishment, during successive seasons of drought fell an easy prey to the Borer. Besides this well-known enemy to coffee, the Bug, the leaf-rot, and the leaf disease severely affected some of these estates. But there are still some left in this group, which, favoured by natural conditions and judicious management, unmistakably prove by their present yield the high capabilities of this range of land.

The Bambu district is comprised in the zone of deciduous forest extending all along the eastern ranges of hills. Its elevation varies between 3,000 and 3,500 feet; the rain-fall varies between 45 and 75 inches, steadily decreasing to the eastward. The nature of the land generally presents undulating slopes and but few steep hills. The soil is of the richest kind, as the humus from an exuberant vegetation, which annually decays or is consumed by jungle fires, has accumulated for ages

without being disturbed by heavy floods. The rain-fall is gentle and seasonable, and the growth of coffee throughout the district most luxuriant and productive. In fact, if anywhere in Coorg, the Bambu district is the very habitat of the coffee tree, and had it not been for the Borer pest, which committed its most destructive ravages here, the Bambu-estates would have secured the first rank in Coorg from the very beginning. The Borer is, however, no longer the dreaded enemy to the insidious ravages of which the Planter has helplessly to resign himself. Its destructive progress has not only greatly subsided, but experience has taught the Planter by vigorous and timely measures to keep it down to a minimum. On these estates artificial shade is deemed necessary.

Chinchona.—The cultivation of Chinchona was initiated on a small scale by Government in 1863, in a favourable locality 3 miles to the east of Mercara. There are now several hundred trees in a thriving condition, that yield quantities of seed for distribution, and for rearing new plants in the hot-house which was erected for the purpose on the premises of the Central School. Plants have already been distributed to those Taluk cutcherries in the compounds of which they were thought likely to grow, but through want of interest on the part of the native officials the experiment has proved unsuccessful. Seeds and plants have also been given to private persons, and on several coffee estates small patches have been planted with chinchonas for estate use. But the special cultivation on a large scale has not found favour with any Planter, though there is little doubt that wherever coffee—which belongs to the same natural order of Chinchonaceæ—grows in the open, chinchona will also thrive. There is moreover some diffidence regarding its success as a financial speculation, seeing that the Government plantations all over India are likely to supply every possible local want.

Of the many species of chinchona, the only one which will succeed at the elevation of Coorg is the *chinchona succirubra* or genuine red bark, which grows to a lofty tree and is rich in alkaloids, though less so in quinine. Mr. Broughton, the late Government Quinologist on the Nilgiris, analysed some Coorg grown barks with the following result :—

Quinine	1·04
Chinchonidine and Chinchonine	5·19
Total Alkaloids	6·23

Crystallised Sulphates of Quinine obtained	...	0.63
Do. Chinchonine ...	...	5·11
Total of Crystallised Sulphates	...	5·74

He considered this analysis satisfactory. It yielded its large amount of crystalline sulphates with greater ease than is usual in barks grown at a low elevation. Like nearly all red barks grown in India, the greater part of its alkaloids consisted of chinchonidine, a defect especially attaching to those which grow at a comparatively low elevation.

In 1875 there were 412 chinchona trees alive in the Government Garden; of these 70 were from 6 to 10 years old, 130 from 4 to 5 years, 123 three years old, and 89 newly planted: an addition of over 100 is to be made in 1876.

Tea.—Tea cultivation has received but little attention. To judge from experiments made by several gentlemen, there is no doubt that tea will grow in Coorg, but no capital has yet been invested in its cultivation.

Sugar cane.—The cultivation of sugar cane is a purely native enterprise, and chiefly in the hands of settlers from Mysore, who sell it for raw consumption or use it for the manufacture of jaggory, a kind of coarse sugar. It is propagated from cuttings, put down in April, and yields ripe canes in September the year after. It requires a moist rich soil that can be brought under irrigation. Some coffee planters have begun to stock their swampy ravines with sugar cane; but the produce not being large enough, it does not answer as a pecuniary speculation.

Cotton.—Cotton of a fair description has long been under cultivation to a small extent by ryots in the north-eastern parts of Coorg, where the fibre is used for home-made fabrics and the seed for oil. New species—the Sea-Island, New Orleans, Egyptian and Hybrid cotton—were lately introduced as experiments, and they throve very well, but the sudden depression in the cotton market discouraged any further pursuit of the speculation.

The seed is sown in May, on a well broken up rich soil, which is raised in long ridges 3 or 4 feet apart. The seedlings are sufficiently strong to withstand the heavy monsoon rains, and the pods ripen in October or November, when the sunny weather favours the gathering; perennial plants however yield ripe cotton almost at all seasons, and the monsoon crop is of course lost. Mr. Richter's experience on a coffee plantation near Anandapur with all available kinds of cotton seed, led him to the

conclusion that the Sea-Island and Berar-Hybrid would yield the most satisfactory results. Egyptian cotton grown in 1865 by Captain Taylor on the Sampáji Ghat, produced a fibre which was pronounced by the Bombay Chamber of Commerce the best that had reached the Bombay market.

Plantain.—The plantain (*musa paradisiaca*), of which there is a wild kind in the hill-jungles, is common all over Coorg near native dwellings. The succulent stem, 10 to 12 feet high, consists of a number of fibrous sheaths that may be considered the continuation of the leaf-stalks, and is at the base nearly a foot thick. The leaves, forming a tuft on the apex of the stem, are 6 or 8 feet long and 2 feet broad. In the centre of the stem is a white solid substance, forming a cylinder throughout its length. It is used by the natives for curry. When broken across, it shews bundles of spiral vessels to great perfection. The continuation of this cylinder beyond the stem forms the flower-stalk, it is therefore evident that one tree can bear but once, after which it is cut down and a new shoot springs up from the root, by which means the plantain is chiefly propagated. The closely packed conical flower-head is not unlike a red cabbage in appearance, and by its own weight inclines downward in a graceful curve. Each of the purple leathery leaves or involucres, coated with a pale bloom of great delicacy, covers a double row of 9 or 12 elongate yellowish red flowers, extending in a spiral line over one-third of the circumference of the fleshy stalk. With the maturity of each successive row of flowers, the involucre reclines and falls off, and the fruit appears, which when ripe is from 3 to 6 inches long and from half an inch to 2 inches thick. In its spiral clustering round the stalk it forms a large bunch, numbering from 200 to 300 plantains. The fruit, when divested of its skin, may be eaten raw, roasted or baked; or when sliced and dried in the sun, it may be reduced to a kind of flour, which is considered very nourishing.

The fruit is supposed to have been the forbidden fruit of Paradise, hence the botanical name of the plant. There is a great variety of plantains, which differ in size, colour and the flavour of their fruit, but all the Coorg plantains seem to be particularly rich in saccharine matter and very nutritious.

The plant is highly esteemed by the natives as the emblem of plenty and fertility, and as such is in constant requisition at their marri-

age and other festivals for ornamenting the entrances of houses and temples. Stumps of large trunks also occupy a conspicuous place in their games and amusements, for it is considered a feat of strength to cut one through at a blow with the famous Coorg knife.

The Manilla Hemp Plantain (*musa textilis*) was introduced by Major Cole, and has been successfully naturalized in Mercara. Numbers of shoots have been distributed for extensive cultivation, for the sake of its valuable fibre which is suited for cloth and paper manufacture. The fruit is like the common large plantain, but so full of seeds that it can hardly be eaten.

Rheea.—Along with this plant the Rheea or Assam Nettle (*Boehmeria nivea*) was also introduced, and Mr. Richter having successfully reared it in Mercara, distributed a quantity of roots and cuttings amongst the planters all over Coorg, who find it thriving very well in their sheltered ravines without any further care, but do not yet see how to make the cultivation profitable, owing to the difficulty and expense in preparing the fibre. The plant is indigenous to south-eastern Asia and is known in China as Ma or Chuma, and in Assam as Rheea. It is an herbaceous plant, with large perennial spreading and much divided roots, from which rise a number of straight slender slightly branching stems, from the bark of which the fibre is extracted. The leaves resemble those of the nettle, being light green on the surface and silvery white below, but are not stinging. The male and female flowers being separate, and situated on different parts of the stem, the production of seed is uncertain.

From data given in the December number of the Calcutta Review for 1854, the Rheea is propagated either by dividing the roots or by cuttings. The plant is exceedingly hardy and thrives in almost any description of soil, but to have it grown to perfection, the land must be well manured and capable of irrigation. In planting a piece of ground, the roots or cuttings should be placed out in rows a foot or a foot and a half apart each way, so that the plants do not throw out too many lateral shoots, which impairs the height of the stems. When once the roots have firmly struck, the plant grows vigorously, but more especially during the rainy season. The first principal shoots burst from the centre of the root, and are quickly followed by exterior ones. In two months may generally be expected, especially upon well manured land, the first cuttings, which must be taken off about an inch above the root. It is essential to mind that the plant does not become covered

with hard or woody bark, which is indicated by the former green coating turning brown, the discoloration commencing at the stem. A little browning strengthens the fibre, too much imposes additional costly labour. It requires a little experience to ascertain clearly the requisite time for cutting. There is another criterion by which the fitness of the plant for cutting may be known, by passing the hand down it from the top to the bottom ; if the leaves break off crisply from where they are joined to the stem, it is a good indication that the plantation may be thinned out. If on the contrary, the plant be not ready, the leaves, instead of breaking, tear off and strip the stem of the fibre. When all is ready for removing the stalks, cutting more than can be immediately attended to should be avoided. When the sticks are cut, they should be stripped of the leaves on the ground, which is done by passing the hand down them from top to bottom, after which they are handed over to women or boys to be treated as follows :—

The workers should be in couples, one to take off the bark or thin outer coat, the other to strip off the fibre. The barker being provided with some coir fibre and a wooden knife, proceeds with the former to rub the stick in one direction, from top to bottom, or *vice versa*, which if the plant be fresh, is easily accomplished ; if the bark be obstinate, she uses the wooden knife, scraping in one direction, when the fibre is thoroughly exposed. After removing the bark, she hands the stick to the other cooly, who breaks it an inch or two at either end or in the middle, by which a portion of fibre is separated and which enables him to lay hold of it and to strip off very carefully the entire fibre. Should any mucilaginous matter still adhere, it is scraped off with a blunt wooden knife, and the clean fibre hung up in the sun for a day to dry, when it is ready for the market. Perhaps drying the cut sticks in the sun, exposing them to the dews for several days, and then beating out the brittle herbaceous part with a wooden apparatus, as they treat hemp in Germany, might be a cheaper and more expeditious mode of separating the fibre.

As to the return, 88 lbs. are calculated upon one acre for one crop, and if the field allows three annual cuttings, the yield is 264 lbs. or a little more than one-tenth of a ton, the value of which would be 80 rupees at £ 80 a ton; whilst an acre of coffee producing 5 cwt. would yield, at 70 shillings per cwt., 175 rupees ; all expenditure excluded in both cases.

Chocolate.—The chocolate tree (*theobroma cacao*) was successfully reared by Mr. Richter from seeds received from Sir Madhava Rao, when Devân of Travancore. The cultivation of this most useful tree, which requires a soil fit also for coffee, promises to prove a most welcome addition to Coorg exotics, as it produces fruit when 5 years old and requires but little care or labour. The plants are grown from seed, to be obtained in March, much in the same way as coffee seedlings, and after 15 months, when they are about 18 inches high, they are transplanted into large pits about 12 feet apart, and protected by shade.

Nutmeg.—The fact that a wild species of nutmeg grows plentifully in the Coorg forests, should be encouraging to attempt the cultivation of the nutmeg of commerce (*myristica officinalis*). According to Dr. Bidie's instructions, the cultivation may be carried out on coffee-land and seems to offer no great difficulties.

Fruit trees.—The Coorg oranges are celebrated, and as common as the plaintain. There are several varieties, but the best is the sweet luscious Loose Jacket, so called because the rind of the ripe fruit is almost detached from the pulp. The Coorg Rajas owned fine orange gardens in the most suitable localities of the country, but they have since been neglected. There are also varieties of citrons, and the lime—indispensable in Coorg etiquette—is in abundance.

Apples aud pears do not succeed in Mercara, as the heavy monsoon does not favour their growth, but there is perhaps no reason why they should not grow in warmer and more sheltered localities as well as in Bangalore. Loquats, peaches, figs and pomegranates thrive better; and the guava, which makes a most excellent jelly, would be the Coorg pear, if it were not for the numerous hard little seeds and the peculiar flavor, which is not always appreciated. Strawberries and pine-apples grow to a large size. Grapes have been reared in sheltered places in Mercara, but the vine soon degenerates. The Brazil cherry is very common, the fruit is the berry of an herbaceous plant and is made into excellent jam.

Vegetables.—English vegetables are satisfactorily grown by Mercara residents and still more so by some Planters on their estates. Potatoes and cabbage thrive remarkably well: also peas, beans, knoll kohl, salad, beets, turnips and carrots are produced of excellent quality. The natives are making attempts to cultivate these vegetables, but the markets are unsupplied with them.

Native vegetables are reared on patches of paddy fields after harvest time, or in small gardens in the villages about Fraserpet. They include French beans, radishes, pumpkins, cucumbers, Indian corn, brinjals, chillies, coriander, amaranthus and others ; but even these are not plentiful in the Mercara market, and what there are come chiefly from Fraserpet.

Dry grains.—Dry grains such as ragi, avare, tavare, hurali and others are chiefly grown in the open country of the Nanjarájpatna taluk, lying along the western banks of the Kávéri. It is there also that tobacco is cultivated for sale, whilst in most of the Coorg farms the narcotic is grown in little reserved patches for home consumption. But the Coorg tobacco is of an indifferent description, no particular care being bestowed upon its cultivation : the introduction of new seed would have a beneficial influence. A few hemp plants are here and there grown near native houses, but more for the use of smoking the intoxicating leaves than for the sake of the fibre.

As in other hilly parts of India, there prevails a primitive mode of cultivation called *kumari*, which is practised by the lowest classes of natives, the Kurumbas and Kudias, chiefly on the western slopes of the Ghats. They cut down and burn a patch of jungle, and plant it with either the small reddish hill-rice, sown broadcast upon the slightly dug up land, or with ragi. The former yields a 10 fold, the latter a 200 to 300 fold return. Such fields are only once or twice cultivated, when they are abandoned in favour of a new piece of jungle, and not resumed till after 5 or 6 years. This wanton jungle waste has however been put a stop to by Government and the cultivation brought within reasonable limits.

Bringing to a close the subject of arbori-horti-culture in Coorg, it were ungrateful to omit mention of the many and beautiful exotic flowers and shrubs that ornament the gardens of European residents, and recall by their presence sweet remembrances of distant Home. Suffice it however to enumerate the modest violet, the fragrant rose, and the showy dahlia, and leave it to the fancy of the reader to associate with these types of spring, summer and autumn the many other garden flowers that are familiar to Europeans

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FAUNA.

It may be easily imagined that a country so well watered and wooded as Coorg, and with a vegetation abounding in nourishing produce, sustains a great variety of animal life. This was formerly more abundant, ere the resounding axe of the planter and the still more frequent echo of the sportman's rifle disturbed the secluded abodes of the animals and drove them to remoter regions. A brief grouping of the more prominent representatives is all that will be attempted here.

Quadrumana.—Descending in the scale of zoological classification, it is the monkey tribe that first claims our attention, and there are three species for inspection: the black, the grey and the brown monkey. The black monkey or wanderoo (*silenus veter ;* Kg. *karingóde*) is rather scarce and only found in the Male-kádu or Ghat forests. It has greyish whiskers, chest and belly, and is of small size. Its intelligent look and playful disposition render it a favourite with the natives, but like other monkeys it is an unsavoury pet, and its capricious and vindictive temper when getting old, renders it a dangerous playmate for children.

The grey or Hanumán monkey (*Semnopithecus entellus,* Kg. *kóde*) prefers a more open country, and does not shun the neighbourhood of native dwellings where there are *upali* trees, of the fruit of which it is very fond. Troops of these monkeys may sometimes be seen on an open glade near a large tree, gambolling unmindful of the passing by of a native, but quickly disappearing in the dense foliage on the appearance of a European, chattering all the while, with their frightened little ones clinging to their sides. This monkey is considerably larger than the former species and has a long tail, which is of service in gymnastic feats on slender branches. Its face is bare and rather reddish. It is more docile than the black monkey, but when big, more vindictive and dangerous. A case happened in Mercara, where one of these monkeys attacked a baby in its cradle, and might have killed it but for the timely arrival of the parents.

The brown monkey (*mucha*) is found only in the Male-kádu, and eagerly hunted by the Coorgs, who eat its flesh roasted and in curry, considering it a great delicacy. A soup made of its flesh is given to sick and weakly people. When full grown, this monkey is about two

feet high in a sitting posture ; it has a long tail, a light grey face and chest. It is never kept as a pet by natives. Of the skin of all the three named species the Coorgs make their tom toms or drums.

A little animal of the Lemur kind is the slender loris (*loris gracilis*). The Coorgs call it *chinge-kúli*, or devil of the chínge, the soapnut shrub which grows all over the central and northern plateau of Coorg. Its silent and slow gait, its thin limbs, its closely set and large protruding eyes, and its pointed visage are enough on a sudden encounter to frighten any one who has been attracted by its peculiar noise. It is covered with a light brown woolly fur, whitish beneath, and lives chiefly on fruits, but is not frequently met with. When unobserved, it moves about the tree in a lively manner, but quickly escapes on being noticed.

Cheiroptera.—There appear to be but two species of bats (*vespertilio*), which are however very common in Coorg houses and temples, and on sago and plantain trees. Their flesh is considered very strengthening, and in cases where Europeans would give cod liver oil to a delicate child, the Coorgs administer a roasted bat.

Carnivora.—Of these there are many representatives, and foremost the royal tiger (*felis tigris*), which in former days was much more numerous all over Coorg. But even now it is not scarce, though it seldom attacks man, the large game of the jungles and the herds of cattle roaming about being sufficient to satisfy its appetite. During the reign of the Coorg Rajas there were annual tiger hunts, and Linga Raja seldom killed fewer than there were days in the year. He was fond of these animals and kept some about his palace as pets.

An amusing story about these royal pets is told by Captain Basil Hall, who visited this Prince in 1813. "On returning" he writes, "to the great square in the centre of the building (the new palace in Mercara), we found three chairs placed for us on a Turkey carpet, spread on the ground in the open air. The Raja took a seat and made me come beside him, after placing his son, a nice little boy, nine or ten years of age, on my right hand. This young fellow was gaily dressed, with a large overspreading turban. A dark circle, about the tenth of an inch broad, was painted round each of his eyes, which gave him a strange staring look ; and on his cheeks, brow and chin were placed small black marks or 'beauty spots,' about twice as large as the head or dot of a note in music.

The whole area of the court was now begirt with soldiers, each

holding as high as his face an immense bill-hook or knife, the blade of which, near the extremity, could not be less than three inches wide and diminishing gradually towards the hilt. This formidable instrument, well known in Indian warfare under the name of the 'Coorg knife,' is often used as a sword, and when handled by men who are not afraid to close with their antagonist, is said to be a most efficient weapon.

On a signal given by the Raja, a folding door was thrown open on one side of the court, and in stalked two immense royal tigers, held by several men on each side with long ropes attached to collars round the animals' necks. These beasts appeared very tractable, for they allowed themselves to be led very close to us. I confess I did not much like this degree of propinquity, and eyed the slender cordage with some professional anxiety. Meanwhile the Raja and his son and the officers of the household appeared quite unconcerned, though the tigers passed within a few yards of them, and, as it seemed to me, might easily have broken loose.

What degree of training these animals had undergone I know not, but after a little while, the Raja, probably to increase the surprise of his guest, directed the men to let go the ropes and to fall back. There we sat, in the midst of the open court, with a couple of full sized tigers in our company, and nothing on earth to prevent their munching us all up ! The well fed and well bred beasts, however, merely lounged about, rubbed their noses together, and then tumbling on the ground, rolled about like a couple of kittens at play. I could, however, detect the Raja spying at me out of the corner of his eye, and half smiling at the success of his trick. After a time the men were recalled and the tigers dragged off.

A pair of lionesses and two furious looking buffaloes were then introduced, but nothing could be more innocent or more respectful to the Raja and his son. Like Falstaff, indeed, they seemed to have an instinctive knowledge of the true prince. Yet for all this, I caught myself several times edging my chair back a little bit and looking out for a clear place to escape, as the monsters stalked up and down the court, and once or twice actually touched the edge of our carpet with their feet. On these occasions, that part of the circle of guards which stood behind us, advanced just so far as to bring our chairs on the outside of their ring and to place themselves between the beasts and us. On clapping their hands and flourishing their knives, the lionesses and

other beasts moved a little further off, after which the guards again dropped to the rear. Still this seemed rather a poor protection; at least I had my recollection so full of the rapid motions of the same class of animals which I have seen baited at Mysore, that I could discover nothing which need have prevented the lionesses from whipping off the heads of the Raja and the heir apparent, or at all events, that of their guest, who having no particular claims to the throne of Coorg, could reckon on none of the benefits of instinctive respect.

The Raja gave orders for half a dozen tiger cubs, about eight months old, and as many puppy dogs to be set to play before us on the carpet, while a full grown royal tiger was at the same time dragged forward and pitted against a bear for a real battle in the open court. Anything more disproportionate or absurd cannot be conceived than this match; and so perhaps the poor brutes thought, for fight they would not, although both of them were well thumped and forced against each other by the attendants. At length a brilliant thought struck the Raja. 'Tie them together!' exclaimed his majesty; and accordingly the rope which was fastened to the tiger's collar was hitched to the belly band of the bear. Neither party liked this. The tiger roared and the bear growled, while the Raja and his son laughed and clapped their hands in ecstacy at their own good joke. Of course the guards and courtiers joined in the mirth, and the whole quadrangle rang with mixed shouts of the soldiers, the growl of the bear and the roar of the tiger. Of all the parties in this singular concert, the tiger appeared to be the most discomposed. His eye flashed fire, his tail waved from flank to flank in the most ominous style. I thought at one time this was to turn out no laughing matter; for, if the angry animal, when at length he lost all patience, had taken a direction towards us, he might have demolished the dynasty of Wadeer, or at least made a vacancy for an officer in his Britannic Majesty's Navy. Fortunately he chose exactly the opposite course, and running furiously across the court, made a flying leap right into one of the low windows of what the Raja called his English drawing room. The glass and framework of the window were of course dashed to pieces in a moment, and the pianos, pictures and book cases must have soon shared the same fate, had not the tiger's progress been checked by the weight of the wretched bear, which hung outside, half way between the window-sill and the ground, somewhat after the fashion of the golden fleece over a mercer's door. The tiger we could no longer see,

but we could hear him, smashing the furniture at a great rate. He was afterwards secured and sent to the rear."

The Government reward for the destruction of a tigér is now fixed at Rs. 5, and for that of a cheeta at Rs. 3; but the unmutilated skin with the claws has to be delivered to the Sirkar. The height of the tiger varies from 3 to 4 feet, and his length from 6 to 7 feet, to which 3 feet may be added for the length of the tail. His weight is from 250 to 400 lbs. The age of a tiger is ascertained, the natives say, by the number of lobes to his liver, one lobe being added every year!

After a successful hunt for a tiger, the natives form a procession, and carry the carcase with the band of tom toms to the *mandu* or village green. The heroes of the day are the man who shot the beast and he who first touched its tail, a feat which used to be rewarded by the Raja with the present of a silver bangle. The carcase is then raised on a wooden frame, and carried to the yard of the lucky sportsman's house, where a ceremony takes place which in many particulars resembles a Coorg wedding. Thenceforth the hero may wear the honourable *gala-mishi* or grand mustachio in Raja's fashion. Mr. Richter who witnessed such a ceremony in Mercara in May 1869, on the occasion of C. Cariappah, the Subadar of the taluk, having shot a tiger, thus describes it:—"Under a screen, on a wedding chair, his face towards the carcase, sat the hero of the day, clothed in Coorg warrior costume and covered with flower wreaths and gold ornaments. Behind him stood his armour-bearers. In front was the sacred house lamp on a heap of rice piled in a brass dish. First each member of his house,—men, women and children,—then all his friends, one by one, stepped up to the bridegroom, strewed a handful of rice from the brass dish over his head, gave him from a brass vessel a sip of milk to drink, and in making obeisance, dropped a silver coin into his lap." This money is given with a view to defray the impending expenditure on a sumptuous dinner, given to the whole company. A Coorg dance round the tiger concludes the tamásh and the night wears away with singing and feasting.

Sometimes one sees children with the ornament of 2 tiger's claws joined together by silver or gold and suspended round the neck. This charm is supposed to keep off the evil eye.

The cheeta or panther (*kiruba*) is more common than the tiger. The skin is spotted with black roundish spots. The animal is 2½ or 3 feet high, and 4 feet long from the tip of the nose to the root of the

tail. It is a very destructive beast to smaller domestic animals. In its depredations it is a coward, chiefly attacking its prey by night, and fleeing man if unmolested. Upon the destruction of a cheeta by a Coorg, the same festivities as on the tiger hunt take place, but there is less honour to the sportsman.

A female cheeta cub was reared by Mr. Richter for eight months, who says " she shewed much intelligent attachment, but at meal times was savage. She freely followed me, along with two dogs of whom she was very fond, all over the compound, climbed trees almost with the swiftness of a squirrel, and walked to the end of the thinnest branches till they broke with her weight. She attacked ducks and geese, killed a red squirrel, and when nine months old attempted to run after children. After having parted with her, she recognized me again on meeting her in Mysore, broke through her cage, and ran up to me with the expression of joy."

The tiger-cat (*huli-bekku*) is a cheeta in miniature, and its sleek glossy speckled fur renders it a very beautiful animal. It is about 3 feet long and 15 inches high ; it is destructive to fowls. The Holeyas eat it.

The black jungle-cat (*kab-bekku*), of the size of a house-cat, but with pointed muzzle, is very common ; it lives chiefly on the fruit of the wild fig tree and sago palm. The Coorgs are fond of its flesh. Similar to this in form, but different in colour, is the civet-cat (*punugina bekku*) which yields a peculiar musky secretion.

The hyæna (*katte kiruba*) is very seldom seen. Of the dog-family there is, besides the Pariah, the wild dog (*ken-náyi*). In resemblance it approaches nearest the wolf. It is a powerful and dangerous brute, remarkable for the strength of its neck and jaws. Its colour is reddish brown, and in size it is equal to a Pariah dog, whose barking it imitates. It is seldom seen alone, but in packs of 10 to 20, and thus united they will attack any beast of the forest, even the tiger. They are swift, and never fail in catching what they once give chase to. On coming up with their game, they seize the animal from behind or in front, immediately destroying the eyes ; and having once fixed themselves, they maintain their position, sucking the blood of their unfortunate victim, and never quitting their hold till it has fallen from pain and fatigue. The samber and other deer are the principal animals they prey upon.

Remarkable for his peculiar and piercing yell in moonlight nights

is the jackal, so common over the whole of India. Besides feeding on small game and poultry, he is not averse to carrion of any kind. The jackal is no favourite of the planters, for he pilfers a great deal of ripe cherry coffee, but is honest enough to deposite the beans, which are considered all the better for their transmission through his body! The fact is, that as the jackal eats only the ripest berries, the beans are naturally of a good quality.

The mungoose or ichneumon mungos (*viverra mungo;* Can. *kira*) is frequently found on the *bánes*, where it is seen running from one copse to another. Its elongated slender body, with pearly ash-grey fur and thick long tail, its pointed head and bright eyes, together with its rapid movements give it a pretty appearance. But for its wanton depredations amongst the poultry, it might become a useful pet, as it destroys rats and snakes. The natives say that after its struggle with a poisonous snake, it has recourse to the *nágadále* (Ruta, rue), the leaves of which act as an antidote.

Black bears (*karadi*) are found in Marenád on the Pushpagiri, Kóte-betta and Kálur-betta, where there are colonies of beehives, for Master Bruin is very fond of honey. His flesh is not eaten, but pieces of his skin are attached to the necks of horses and cows to keep off the evil eye.

On the wooded banks of the Hatti and Shóran-hole and elsewhere, there are small colonies of a species of otter-hound, which the natives call *níru-náyi* or water-dog (*lutranair*). The animal is deep reddish brown on the back, lightest on the sides and below; it lives in artificial burrows and subsists on fish, which it catches with great skill. It is eaten by the Yerawas.

Rodentia.—There are more *mice* and *rats* in Coorg than the farmer and house-owner would wish. The musk-rat betrays itself by its piercing shriek, but in its strong smell has a safeguard against its pursuing enemies. Great havoc has been done on some coffee plantations by the bamboo-rat (*golunda ellioti*) which is gregarious and for want of jungle-food often attacks in great numbers the coffee shrub, selecting the tender and succulent shoots, and to get at them cutting off the primaries near the stem. Most wary of traps of any kind, this destructive animal is difficult to deal with. The field-rat (*kád-ili*) is of a brownish colour; in its provident care against the rainy season it commits great damage to the ripening paddy-fields, and stores considerable quantities of grain

in its subterraneous burrows, to the great satisfaction, however, of the lynx-eyed Woddar (tank digger), who searches after the little granary and carries away in triumph both the owner and its property for his own meal. A formidable rat for its destructive burrowing habits is the bandicoot (*mus bandicota;* Can. *heggana*). It grows to the size of a sucking pig, is of a blackish colour, and lives near houses. To protect their rice against these enemies, the Coorgs store their grain in enclosures called *pattáya*, which are raised 2 feet from the ground, with an open space all round. It undermines walls and causes buildings to tumble down. Its flesh is eaten by the Holeyas, Kurubas and Yerawas.

Of squirrels there are 4 species: the striped, the grey, the red and the flying squirrel. The first species (*tamias striatus*) is very common in the open and warmer districts of Coorg, especially in Fraserpet, where it familiarly runs along the thatched roofs of the European bungalows and amuses their inmates with its little squeak. It is a pretty tiny creature, measuring with its tail about 9 inches. Its body is of a greyish colour, whitish below and having longitudinal stripes—3 brown and 2 white—on the upper parts. In Hindu fable this little animal is said to have been rewarded by Ráma for its services in constructing his bridge over the sea to Ceylon. Passing his hand over its back he said: "Shábás" (well done) and behold, it was marked with indelible streaks!

The grey squirrel is somewhat larger than the former, without stripes, and lives on trees. The red squirrel (*sciurus maximus*, Can. *kenjari*) is a remarkably lively and handsome animal when enjoying its native liberty. In length over two feet, of which its bushy tail measures half, it surpasses its European cousin in size and beauty. All that can be seen of its body from above is of a dark chocolate colour, deepening into black along the centre of its back and tail, while the under parts are of a pale yellowish brown. When young, it is easily tamed, and proves an amusing pet, but it tries its sharp teeth on most substances that come within its power, and too confiding children, when ruffling its temper, may suffer harm. The Kurubas, who know the trees of the forest as familiarly as a policeman the streets and houses of his beat, catch these squirrels by means of nets which they fix to branches that are in the track of the animals.

The grey flying squirrel or flying cat (*pteromys*) has become better known since the destruction of so many forests, when hundreds of the harmless little animals were caught or shot. It is crepuscular in its

habits, and unless disturbed very rarely seen. Its home is in the holes of trees and it lives entirely on fruit, especially that of the wild sago palm, the toddy of which it is very fond of too. Strictly speaking it cannot be said to fly, but is endowed with a furry membrane between the fore and hind limbs, which enables it when stretched out to take leaps of almost incredible extent, sometimes 100 yards, through which it passes with the swiftness of an arrow. In its flying mode of progression it moves invariably downwards, then it runs up a new tree and takes another leap, which is well sustained owing to the extreme lightness of the animal. The flying membrane or parachute cannot be contracted, but is merely a lateral prolongation of the skin, and therefore also covered with hair. The squirrel is of a dark grey colour with a black line down its face, which, with its prominent black eyes and grey nose, give it a peculiarly fiendish look, and it bites severely. Its fur is very soft and might be turned to good use. The flesh of all the 4 species of squirrels is eaten by the natives.

The common hare (*mola*) is found chiefly in the open country, where long grass-shrubs grow. The natives of all classes are fond of its flesh, and the poor animal is pursued on all sides by man and beast. It is caught in nets and traps. Rabbits thrive very well and are frequently kept in houses.

There is one kind of porcupine (*mullu-handi*, thorny pig) which like the mungoose lives on shrubby Báne land, and is hunted for its flesh by smoking it out of its holes or by shooting it. The quills are thrown away, for the natives believe that if kept in the house their presence will occasion quarrels amongst the inmates. On the Ghats one may occasionally observe the destructive operations amongst the ant-hills of the badgereit or scaly ant-eater (*manis pendadactyla*, Can. *chippina-bekku*, scaly cat). Its flesh is eaten, and its scales are used as the supports of fiddle and harp strings.

Herbivora.—Homebred horses there are none in Coorg, except the wretched tats which are kept by Mussalman residents for carrying loads; but "Young Coorg" is fond of smart Pegu ponies or the powerful Kandahar horses. The damp monsoon climate is, however, not conducive to the health of well bred horses, especially new arrivals from a drier country. The Pegu pony is best suited both to the climate and the hilly country. The washerman's donkey and the hybrid goat stand the climate equally well, but sheep do not thrive, except in the eastern districts.

The long continued rains, and the droughts during March and April which are incidental in these months, are unfavourable to the breeding of horned cattle; but with proper housing, and with an economical saving of the decaying grass which is annually swept away by the jungle fires, and which should be stored up as hay for stall feeding, the Coorg cattle might be greatly improved. Little care, if any, seems to be bestowed upon the selection of bulls for breeding purposes; beasts of every description and age run promiscuously in the herd, and as there is no check by separating inferior bulls or emasculating them, the progeny must deteriorate. In the Kanawe districts, cattle of the finest description might be reared on sound farming principles. As it is, the cattle of Coorg are of a mediocre breed, better in the north and east, worse in the centre and south-west.

The Coorgs procure their cattle partly from Mysore, partly from the annual fair at Subrahmanya. The ryots have generally too great a number of them, to which they cannot properly attend. It is not therefore to be wondered at that there is almost annually a great mortality amongst the cattle from one or other of the following diseases:—*dodda róga*, or the great disease, the cattle refusing food and being frequently purged; *gantlu-kattu* or throat swelling disease; and *kálu-jwara*, or foot-sore disease. The increasing coffee cultivation of late years has somewhat limited the pasturage, and the constant cattle trespass on coffee plantations is a cause of much vexation and loss both to planters and ryots.

The Coorgs, like other Hindus, hold the cow sacred, a sort of sentimental veneration for the animal which ploughs the fields and mother-like gives milk; but which does not prevent them from inflicting cruelty upon the sacred beast by ill usage, neglect and starvation. The slaughter of kine within the limits of the Coorg Province was distinctly prohibited by General Fraser on the assumption of the administration in the following terms:

To

Lieutenant C. F. Le HARDY,

Superintendent of Coorg.

Sir,

Having ascertained that it is highly offensive to the religious feelings of the people of Coorg, that cows or bullocks should be killed for

the purpose of being used as an article of food, I request that you will be so good as to prohibit this practice throughout the whole district by any person whether European or native.

J. S. FRASER, *Lt.-Col.*
and Commissioner.

Mercara, 16th January 1835.

Whether the sanction of the Government of India was obtained to this prohibition is not apparent, but the Coorgs have always, up to this time, regarded it as binding on the British Government; the prejudice, however, is gradually wearing away since the advent of the coffee planters, who do not scruple to enjoy their beef when opportunity offers.

Not venerated like the cow is the bison (*bos cavifrons*; Can. *kadi*) which is killed by the Coorgs without hesitation; its flesh, however, is only eaten by the lowest classes. It lives in herds throughout the thickest forests and in the highest hills, especially in Marenád and Hormalnád. The male stands nearly 6 feet high at the shoulder, but disproportionately low behind, and reaches the length of 9 feet from nose to root of tail; the tail itself is almost 3 feet long. The hump is rather small. When young, the colour of the bison is of a dark reddish hue, which changes with age into a greyish black, the belly, legs as far as the knee-joint, breast and face being, however, of a dirty whitish tinge. The whole body, especially the dewlap, is covered with long hair, and the eyes are of a light blue colour. The horns are short and thick at the base, but gradually become thinner, leaving the tips small and sharp; they are remarkable for the symmetry of their curvature, take a fine polish, and the fortunate sportsman may be proud of the trophy. The hide, which is very thick, is used for covering shields. Naturally timid and of retiring habits, preferring shady woods to open glades except in the cooler parts of the day, the bison, when alarmed or wounded, charges headlong with mad fury his imaginary or real foes, never turning to bay as long as he has moving space before him. Bison shooting is a favourite sport, both amongst Coorgs and Europeans.

The domesticated buffalo (male: *kóna*; female: *yemme*) thrives very well in Coorg, but the existing breed is an inferior one; however, some Gaulikas from Dharwar have lately introduced a much

larger and more powerful kind, which will gradually improve the native stock. Buffaloes are more numerous in the woody districts, especially in Kiggatnád, and wherever there is marsby land, which is most congenial to their amphibious habits, as they delight during the hot hours of the day in seeking refuge against heat and flies in stagnant pools, where they wallow with supreme gusto with only their noses above water. Buffaloes are a treasure to the farmer ; their strength qualifies them for the plough, for the threshing floor and for carrying burdens ; they yield more manure and twice the quantity of milk of a common cow and that of a far richer kind. With such a list of good qualities one may feel inclined to overlook the extreme ugliness of the beast. It is a bulky clumsy animal, of a greyish colour, with long annulated horns lying generally on the back of its thick-set neck; its stupid, motionless look, combined with its gurgling bellow, render its presence unwelcome, though it has nothing of the vicious temper of the hill buffaloes of the Todas.

Of the deer-tribe there are several representatives in Coorg ; the samber, spotted deer and jungle-sheep. The samber or elk, (*rusa aristotelis* ; Can. *kadave*) is a fine large animal, with antlers of great size, resembling those of the stag. It is more frequent in the great mountain forests. It is not gregarious, and ruts and drops its horns in spring. The spotted deer (*axis maculata ;* Can. *sárga*) haunts thick jungles in the vicinity of water. It is timid, mild and easily domesticated, an elegant pet whilst young, but becomes rather mischievous with age, as it not only butts at children, but eagerly devours any paper within reach. The female has no horns and is smaller than the male, which reaches a height at the shoulder of 2 feet 6 or 8 inches. The skin is at all times of a rich fawn colour, spotted with white. In almost every Coorg house one finds some horns of the spotted deer, fixed to the walls for hanging clothes on.

The most delicate and beautiful of the deer-tribe is the jungle-sheep (*kuringi*) which somewhat resembles an antelope. It is about 18 inches high, with short horns a little twisted, their roots for the first inch and a half being enveloped in hair. Its colour is fawn, lighter towards the belly, its legs are very thin, but in speed it is like the passing wind. Its graceful form, mild bright eye and harmless habits make it an interesting little pet, but it does not long survive in captivity. The flesh of all the deer-tribe is highly esteemed by the natives.

The common pig and the wild hog abound, and their flesh is prefer-

red by the Coorgs to all other meat. Both kinds thrive very well, but the former is not bred with any care, and its unsavoury habits do not recommend its flesh for European consumption. What the goat is to the Mussalman, the pig is to the Coorg!

The largest of the Coorg Mammalia is the elephant (*áne*), but it is so well known that it needs no particular description. The Coorg elephants are as large and powerful as any others of Southern India. They are gregarious, keeping in droves of 15 to 30, under a leader who directs their movements. They inhabit indiscriminately all the woody parts, but particularly those towards the eastern boundary. They are ferocious and mischievous, destroying garden cultivation and crops of paddy and sugarcane. As they are excellent swimmers, the Káveri is no barrier to their depredations. When met in droves, they seldom attack the traveller; but it is dangerous to encounter a single elephant. Such brutes, called "Rogues," are supposed to have been driven from the herd, to which they dare not return, and in consequence become furious in the highest degree.

Elephants in Coorg are caught in pits, covered over with a slight framework to conceal them, and placed across the paths which the animals frequent. It is however no easy matter to beguile the sagacious creatures into this kind of trap. If caught young they are easily tamed, but when of mature age it takes some time to bring them into subjection. There are now no tame elephants kept in Coorg, but the Rajas used to maintain many. Wild elephants are also now far less numerous, and the periodical elephant hunts less productive, though the Coorgs, like true highlanders, are as eager for the sport as ever. The indiscriminate slaughter of these useful beasts has, however, been forbidden by Government, and they are now only caught alive.

There is a granite slab in the Superintendent's Cutcherry in Mercara, on which is engraved the record of a grand elephant hunt in the beginning of the reign of the late Raja, which may well excite the jealous astonishment of modern Nimrods. The facts, divested of oriental flourish, are simply these. In 1822 the ryots complained of the great destruction of their fields and houses caused by numerous herds of elephants, when the Raja, "recollecting that it was the duty of a king to destroy the wicked and assist the helpless," resolved upon a wholesale destruction of the beasts, and within 38 days he killed with his own hand 233 elephants, and his soldiers caught 181 alive! Well may he exclaim in conclusion;

"Is this not a great wonder, that men caught elephants alive as if they were mice, and killed herds of them by using their seven weapons with the destructive force of roaring thunder?"

Birds.—The ornithologist not less than the botanist finds in Coorg a fruitful field for his researches, for birds of almost every tribe are plentiful throughout the country. One would think that during the heavy south-west monsoon animal life in the open could scarcely exist, yet hardly does the sun break through the rainy clouds than all around there is life and joy amongst the feathered tribe. They seem to anticipate that happy time, when after the monsoon, in sunny October and November, dressed in their finest plumage, they pay courtship to their spouses, and warbling and singing, are busy all day long for the comfort of their expected offspring.

Raptores.—Amongst the birds of prey, the high soaring vulture (*vultur indicus*; Kg. *adiya paddu*), with wings turned obliquely upwards, stands foremost, not only for its size but also for its utility as public scavenger of animal carcases, in which occupation it is assisted by the Pariah dog and the crow. Occasionally a solitary eagle (*paddu*) may be seen in the mountains. A fine specimen of the golden eagle (*aquila chrysaetos*) came into Mr. Richter's possession a few years ago; whilst on a mountain slope he was struggling on the ground with a large horned owl, both were caught alive. This eagle was a fine bird, in sitting posture 15 inches high; with outstretched wings 4 feet 5 inches; the upper part of the head and neck light buff, of a light brown and grey down the chest, and dark brown, nearly black, on the back, the wings being tinged with brighter spots. The brilliant eye, with its brownish yellow iris and wary look, gave the bird an air of intelligence, while its formidable curved and pointed bill and horny talons kept the inquisitive at a respectful distance. He managed to free himself from his chain and escaped.

The Garuda or Brahmani kite (*haliastur indus*) is more frequently seen. Its plumage is very handsome, the head, neck and breast glossy white, and the back, wings and tail beautifully brown. In Hindu mythology it is Vishnu's vehicle, and therefore held in high veneration by the natives. It is a useful bird, as it devours noxious reptiles, but sometimes it also carries away an unguarded chicken. The pariah kite (*milvus govinda*) is very common and easily recognised by its greyish brown speckled plumage and short shrill screech whilst soaring over its domain in small circles. It is the scavenger of animal refuse thrown

from the cookroom, but preys chiefly on reptiles, which it carries off with a swoop, and devours flying. The sparrow hawk (*accipiter nisus*), the kestrel-falcon (*tinnunculus alandarius*), the Sultan and the perigrine falcon (*falco peregrinator* and *peregrinus*) are not unfrequently seen from the hill tops, soaring over the forests in pursuit of their winged prey. The Rajas used the larger kind of falcon, the *kembakki* (red bird) for hunting. The swiftness and majestic flight of the falcon is proverbial with the Coorg bards, who sing of the departed hero: "Like the falcon in the sky, thou wast roaming here on earth." In the eagle-fight we have already been introduced to the great owl (*bubo maximus*; Can. *guma*); but there is also a smaller kind, which on house tops in nightly solitude often disturbs and frightens with its moaning cry of Waugh O! Waugh O! the sleeping inmates, by whom the owl is greatly dreaded. Mr. Richter says his keeping one as a pet some years ago was regarded by the Coorgs with grave apprehension, and afterwards when he was laid up with jungle fever the cause was ascribed to the presence of the ominous bird.

The *Insessores* or Perchers are largely represented in each of the five tribes. Amongst the Fissirostres there is the gregarious bee-eater (*merops*) of both a larger and a smaller green variety. They prey upon insects like the swallows, of which there are also several species found in Coorg. The goat-sucker (*caprimulgus asiaticus*) in its modest greyish-black plumage is often observed in twilight along hedges or in abandoned buildings. Its flight is short and noiseless. Amongst the beautiful Trogonidae there is the Malabar trogon, (*harpactus fasciatus*) a solitary bird of splendid plumage, that delights in the stillness of the forest, where it seizes the flitting insects on the wing. Remarkable for the gaudy brilliancy of its light blue plumage is the Indian roller or blue jay (*coracias indicus*). It is frequently seen on jungle clearings or coffee estates, perched on a solitary dry tree, where it freely surveys its hunting ground and discerns with wary look any approaching danger. It is difficult to get at, though it may be seen all the year round. Nearly allied to the jay are the kingfishers. Of these brilliant birds, which are rather common along streams and paddy-fields, we have three species: the brown headed (*halcyon leucocephalus*), the white breasted (*halcyon smyrnensis*) and the common Indian kingfisher (*alcedo bengalensis*; Kg. *mín-gotti*—fishcatcher). Their habits are similar; they live on small fishes such as stickle-backs and minnows. Perched immovably upon some overhanging twig, they watch for a passing fish, upon which

they suddenly dart with their long sharp bill, and kill and eat it. Their flight is very swift. They lay their round white eggs in holes of banks.

Amongst the *Scansores* or climbers, foremost are the parrots, which are very numerous in Coorg, especially in bamboo jungles. They are remarkable for their beautiful colours, their climbing skill, their powerful bill, their fleshy tongue and their power of imitating the human voice; they are therefore great pets with natives and Europeans. The large green species (*palæornis torgatus*; Kg. *mále-gini*) with a rose coloured ring round its neck, is for its docility and power of imitation the most valued. There is also the blue winged parrokeet (*palæornis columboides*), the blue headed parrokeet (*palæornis cynocephalus*), and a pretty dwarf parrot, the Indian lorikeet (*loriculus vernalis*).

The melancholy stillness of the forests is often interrupted by the "tap, tap, tap" of the woodpeckers, of which there are several species. The commonest is the one with rufous speckled plumage and red crest (*micropternus gularis*), more scarce is the great black woodpecker (*mulleripicus hodgsoni*; Kg. *marakotta-pakki*) chiefly found in Kiggatnád. The whole plumage is deep black, except the upper part, which in the male is of a lively red. In its pursuit of insects under the bark or in holes of trees, it ascends with great rapidity in a screw line, and its "tap, tap" seems to answer more the purpose of disturbing the hidden insects, which it catches in their precipitous flight, than to peck a hole into the tree. The female deposits 2 or 3 white eggs in the hollows of old trees. The flight of the woodpecker is short, generally only from tree to tree.

The cuckoo family is represented by the black cuckoo (*endynamys orientalis*) and the red winged crested cuckoo (*coccystes coromandus*) both of which are suspected of parasitic habits regarding the disposal of their eggs.

Of the tribe *Tenuirostres* or suctorial birds there is the purple honey-sucker (*arachnechtra currucaria*), a beautiful little bird, glittering like a humming bird with metallic lustre, as it flutters over the flowers, whose nectar it sucks with its thin long bill. The Indian hoopoe (*upupa ceylonensis*) is an active elegant bird, with an arched crest upon the head of a ruddy buff colour, terminating in black. When in search of food it emits a sound resembling "hoop, hoop," hence its name. During the monsoon it retreats to a drier district.

The tribe *Dentirostres* has also its representatives in the Malabar

woodshrike (*tephrodornis sylvicola*) which resembles a falcon both in form and habits; the black headed cuckoo-shrike, the orange minivet (*pericrotus flammens*), the large racked-tailed drongo, and the paradise flycatcher (*tchitrea paradisi*; Kg. *núkare-bála*=ribbon tail) which is most elegant in form and plumage. Its dark brown body is ornamented with a greenish black crest on the head and two pure white lateral tail feathers, which when the bird flies along in wavy curves from bush to bush, present a most graceful appearance.

The thrushes (*merulidae*) delight both with their sweet song and their pretty plumage. There is the Malabar whistling thrush (*myiophonus horsfieldi*), the blue headed chat thrush (*orocetes cinclorhyncus*), and the white winged ground thrush (*geocichla cyanotus*).

The Nilgiri black bird (*merula simillima*) goes here under the native name of Bhíma rája or the Coorg nightingale, so sweet and powerful is its song. An interesting bird of this family is the southern scimitar babbler, and distinguished for the beauty of its golden plumage, is the black-naped Indian oriole (*oriolus indicus*). The common bulbul (*pycnonotus pygæus*) may be found throughout the year. When pursued, it leads the intruder away from its nest by its short flight to other bushes. It sings very sweetly and its crimson and black crest looks very pretty. The tailor-bird (*orthotomus*) is called by the Coorgs *gója-pakki*, in imitation of its sharp cutting cry, which is like the noise of sawfiling and by its frequent repetition as painful to the nerves. It is common about gardens and groves of trees, and celebrated for the artificial construction of its nest. Three leaves of the guava tree are by many stitches skilfully drawn together, and give throughout their length cover to the nest, the full upper half of one leaf forms a curved roof, completely protecting the entrance. It is a very active little bird, and whilst hopping about, jerks up its tail, beating time to its piercing cry. It leaves Coorg during the south-west monsoon. Of similar habits is the wren (*prinia*; Kg. *chirulichita*) of which there are several species. The southern yellow tit (*machlolophus jerdoni*) and the Indian white-eye (*zosterops*) are also found, the latter in great abundance, likewise the wagtails (*motacilla*), which are often seen along reaped paddy-fields, feeding among cattle on various insects. The Coorgs call them *bálátimoni* (*bála*, tail, *áta*, play) which coincides with the English name, indicating their peculiar habit of wagging their tails.

Among the tribe of *Conirostres* the first place is taken by the most

impudent of birds, the common crow (*corvus splendens*; Can. *kági*). In Coorg it is less abundant than in the low country. Less frequent is the pretty rufous tree crow, or common Indian magpie (*dendrocitta rufa*), which is found in jungles. It is fond of the fruit of the banyan and its cry is like that of the racked-tailed drongo (*edolius malabaricus*) which frequents coffee estates in the bamboo-district. The well known mynahs, especially the common mynah and the grey headed species (*temenuchus malabaricus*) are very common, less so the southern hill-mynah (*eulabes religiosa*). They roost in numerous flocks and feed on berries and grain of various kinds. They also keep company with grazing cattle, feeding on the insects which are disturbed by their footsteps. They are remarkable for their power of repeating words and sentences, of imitating laughing, coughing and sneezing. To Europeans a pleasing acquaintance of the Old Country is the house-sparrow (*passer domesticus*; Kg. *mane-pakki*=house-bird) which is here as numerous, clamorous and amorous as at home! The yellow necked or jungle sparrow (*passer flavicollis*) frequents light jungles and chirps exactly like the house-sparrow. The weaver-bird or bottle-nested sparrow (*ploceus baya*) is more numerous towards Mysore, but after the monsoon, when the paddy gets ripe, it may be often seen about Mercara in considerable flocks, which perched on a tree keep up a continual chirping. Its pendant retort-shaped nest, which is over a foot in length, is woven of long fine grass. The entrance is from below, and formed by the neck of the retort, two inches wide; the main body of the nest is laterally compressed, and divided by an open partition wall into two compartments, of which the lower one is occupied by the hatching bird, which lays two or three white little eggs.

There are several species of larks rather common in Coorg. They have much the same plumage and habits as our European warbling lark, and are sometimes caged by the natives.

One of the largest birds here is the hornbill (*buceros cavatus*; Kg. *malerapa*=*male arapa*, forest resounding). It is upwards of 4 feet in length, black on the belly, chin, wings and back, with one band across the tail, the rest of which is white, as also the neck and parts of the wing. The curved large bill of the male bird is vermillion above, with a black central line, and yellowish on the sides, the lower mandible is whitish and the base below the eye black. On the upper mandible there is an extraordinary prominence of vermillion colour, 4 inches broad and

$8\frac{1}{2}$ inches long, terminating behind in a black curvature, and the concave front uniting its dip with the ridge of the beak, so that the two sides rise to a narrow ledge 2 inches above the true bill, from which they are distinguished by a black triangular stripe. The appendage looks as if 2 horizontal horns were superadded to the bill, which from point to gape is in a straight line $11\frac{1}{2}$ inches in length, and from point to the end of the protuberance $16\frac{1}{2}$ inches. The Coorgs make powder flasks of the hollow bill and the quills they use for writing. The noise of its wings, when flying, is very loud, and its progress is so slow that a man can follow it. In its prey it is omnivorous.

Of the third order of birds, the *Rasores* or scrapers, Coorg can make a goodly show with a variety of pigeons, of which the blue pigeon (*tora pakki*) is the most common, but the green and the yellow pigeon, and the ring-dove are not scarce in the forests. The peacock (*pavo cristatus*; Kg. *mailu*) with its shrill morning call, and the timid jungle fowl (*gallus sonneratii*; Kg. *kád góli*) with its self-betraying "cock a doodle doo" are numerous in bamboo jungles, especially during the last few years of bamboo seeding. Both species, together with the woodcock and the common partridge (*perdix cinerea*; Kg. *ganjalakki*) and the quail (*coturnix*) are at the time of the ragi crop frequently brought to Mercara for sale by a class of jungle people who are most expert in catching these birds, the voices of which they very cleverly imitate. In the neighbourhood of Subrahmanya, peacocks may not be killed, as they are believed to be the vehicles of the god residing there. The hackles of the jungle cock are much valued for their beauty, each being marked by roundish hornlike plates of various shades of yellow. The Coorgs keep these as trophies, as the Indian does a hairy scalp. The single feathers are turned into artificial flies, to fishes the most attractive bait, and consequently highly prized and dearly paid for by the devotee of "the gentle art." The crow-pheasant or common coucal (*centropus rufipennis*), distinguished by its cinnamon brown wings, long tail and crow-like head, is very frequently seen on bamboo land, where it hides itself in the dense clumps, uttering as it slowly flies away a deep note like a monkey. It feeds on insects and small reptiles and is eaten by the natives.

A few representatives of the fourth order of birds, the *Grallatores* or waders are: the egret (*egretta flavirostris*; Kg. *balya-póle*=great crane) which towards the end of the monsoon is frequently seen stalking

along paddy-fields or streams in search of prey. It is white as snow, about 3 feet high, with long yellow legs and straight yellow bill. It keeps in small flocks. The little green heron (*butstrides javanicus*; Kg. *kiru-pôle*=small crane), the Indian waterhen (*gallinula*) and the plover, or peevit (*uppu-tite*, imitating its cry) are found in marshy places; likewise the snipe (*gallinago stenura*; Kg. *bandu-koneya*=mud squatter) whose flesh is in great estimation with both Coorgs and Europeans; also the green sandpiper (*actitis ochropus*) may occasionally be seen.

As there are no large tanks in Coorg, few of the *Natatores* or swimming birds are to be found. There is only the wild duck or teal, of a larger and smaller species, which the Coorgs call *koku* and *yerande-pakki*; the latter dive under the water as soon as they suspect danger, and remain submerged for a long time. Geese and turkeys are kept domesticated, but the cold and wet monsoon weather does not agree with turkeys.

Reptiles.—The reptiles are represented by two kinds of tortoises, a variety of lizards, snakes and frogs.

The *Tortoises* are found in paddy-fields and small tanks. The shell of one 11 inches long and 7 inches broad, proved to be of a dull bony nature, unfit for ornamental use. Since the devastations of the coffee-borer, common lizards, bloodsuckers and chameleons, all of them insect-feeders, have become of greater importance to the agriculturist. Alligators are occasionally seen in the Káveri, especially near Ramaswami Kanawe. Last year one of 9 feet in length was caught in Beppu-nad which had a woman's nose-ring and a silver bracelet in its stomach.

Snakes are rather plentiful in Coorg, but it is not easy to ascertain the correct names of the different species. Classifying them as poisonous and harmless snakes, the native name may at least serve to lead the curious upon the right track. The cobra di capella or hood snake (*naia tripudians*; Kg. *nalla pámbu*=good snake, in the sense of Eumenides?) is more frequent in the Bamboo than in the Male district, and often takes possession of an ant hill for its habitation, but deserted huts and the thick thatch of out-houses are also its favourite haunts. It is kept and worshipped in demon temples, and sometimes in private rooms to guard treasure. In a specimen 5 feet long, the hood, which is formed by the expanded skin of the neck when the snake is excited, measured 7 inches in length and 4½ in breadth. It is whitish in front and black on the lower part of the back, shading off into brown and white towards the

flattened head ; in the middle of the hood there is a peculiar mark, resembling a pair of spectacles with the bridge downwards, the frame being white and the space of the imaginary glasses black. Before an attack, the cobra half raises its coiled body into a graceful curve, dilates its hood, and swaying to and fro, its bifid tongue quivering all the while, it keeps its victim spell bound with its fiendish brilliant eyes, till it darts forward and hissing inflicts its deadly wound. In spite of the most strenuous exertions of science, combined with benevolence, no infallible remedy has yet been discovered against the bite of the cobra, and all the boasted native charms have proved worthless, though snake charmers have by their knowledge of the habits of the cobra and by the influence of the melancholy strain of their rude flageolet acquired a great power over the reptile.

The number of the poison fangs of this and all other venomous snakes is but two, one in each side of the upper jaw, and they lie flat along the roof of the serpent's mouth whilst at rest. It sometimes happens that two fangs are seen on each side, but then one will be loose and ready to drop, the fangs being renewed from time to time like the skin. The fangs, about half an inch in length, are curved inwards, and though as sharp as the finest needle, are yet hollow and their root is in direct communication with the venom ducts and glands behind them. In biting, the same muscular action that raises the fangs compresses the venom glands, and by the force of the actual bite a drop of the venom is injected through the canal of the fangs into the tiny wound, by which in a few minutes the whole system of the victim is poisoned and inevitable death ensues. Varieties of the cobra are the *pillandi-murga* and the *kád-murga*, the former is greyish white and 1 to 1½ foot long, the latter is dark brown ; their bite is less poisonous.

The *kare-náda* (black snake) with white marks about the throat, is 8 or 10 feet long, and very rapid in its movements. It is found in dense forests and is sometimes washed down by the mountain torrents. Its bite causes death within half an hour. The late Raja is said to have ascertained the power of the venom by experimenting upon sheep and buffaloes. The bite of the *patte-kolaka* produces festering sores over the body ; the Coorgs string the bones of this snake together and wear them as a charm against sores or swelling of the glands. There are two kinds of snakes prevalent in the cardamom jungles, the green and the grey *mandali*, or *kumme-pámbu* and *kurudu-mandoli*, which during the day are

in a state of torpor, but active at night, on which account the natives term them blind snakes. They are often trodden upon by the cardamom cultivators, but a certain charm is said to render the poison innocuous. The first is the green tree-viper (*trimesurus viridis*), the second the *daboia elagans* or chain viper, also called *tic polonga.* The *kádu-bale* and *kére-bale muri* or the jungle and tank bracelet snakes (*lungarus arcuatus*) have white rings round their dark body, which become visible when the snakes are irritated They are from 4 to 6 feet in length. The *pachi-balli-murga* is dangerous to cattle whilst grazing.

Amongst the innocuous snakes, the largest is the *peram-pámbu* (big snake) or rock-snake, a kind of boa constrictor (*python molurus*) which grows to a length of 12 to 15 feet and has in thickness the girth of a man's arm. It is even said to devour spotted deer, and after the monsoon is sometimes shot by Coorgs in the cardamom jungles. Next in size is the black tank or rat snake (*ptyas mucorus* Kg. *karingere*) which catches mice and small reptiles. It frequently lives in the thatched roofs of native houses, and its flesh is eaten by the lower classes. Remarkable for its beauty and graceful evolutions is the green whip-snake (*pache-pámbu*), which is commonly seen in shrubs. In native opinion it enjoys the imaginary purity and sanctity of the Brahman, and its skin is said to get blistered by the very shadow of man falling upon it! An extraordinary forest snake is the *kánam-pámbu*, which is said to have a crest upon its head like a cock! The *iru-tale* or two-headed snake (*silybura elliotia*), one foot long, is considered as capable of progressing equally well forwards or backwards, being gifted with a head at either end of its body. The flying snake or *páram-pámbu* is very thin, of a brownish black colour, and 18 inches long. Equally thin, but shorter is the *elat-áni-murgu* or writing-stile-snake, which is black with white spots. Other harmless snakes are: the *billulli*, the *niru-kuduma*, the *túra-pámbu* or cane-snake, &c.

The *Batrachians*, or the family of frogs, fill the air with their croaking concert before the monsoon and during the occasional breaks prognosticating impending rain. There is the large bull-frog, which makes itself heard at night; the common brown frog, which chiefly infests paddy-fields and tanks; and a small green frog, that lives on shrubs and trees; but all of them are feeders on insects, which they catch very cleverly. Toads, very ugly and very large, are found wherever there is a convenient hiding place on damp ground.

Fishes.—The river Kávéri and its affluents, with the small native tanks and even the paddy-field rills are well stocked with a great variety of fishes, which are caught by every class of natives who have leisure for and take pleasure in the sport. Shooting, angling, netting, basketing, and poisoning with *cocculus indicus*, are the usual methods of fishing. The following names are based on Dr. Nash's list of 14 Coorg fishes and Colonel Puckle's Memorandum on Fishes about Bangalore.

The queen of Coorg fishes, in size and quality, is the lady-fish (*Silurus, callichrous chekra*), *bále-mínu* as the Coorgs call it, on account of its resemblance in whiteness and smoothness to the inside of the plantain-tree-bark. They distinguish 3 kinds, of decreasing size: the *patna-bále*, the *bále*, and the *kincha-bále*. Next in size and excellence of its flesh is the black cat-fish (*clarias magur*; Kg. *kulla bare* ?), of a dark green colour approaching to blackish purple on the back, and fading to a greenish white; it is chiefly reared in tanks, spawns in the mud, and is full of eggs in April, May and June.

Similar in appearance and size is the black murl (*ophiocephalus striatus*; Kg. *bare-mínu*). It lives in muddy tanks, guards its young till they are about 2 inches long, before which they may be seen swimming in two lines above their parent. It grows to 2 feet in length, and is of a dull brownish green on the sides, darker on the back and whitish beneath. The painted murl (*ophiocephalus marulius*; Kg. *Kávéribare* ?) is a very handsomely marked fish of 4 feet in length; upon the darkish grey ground there are white markings like flowers, hence its name of flower murl. It is found in the Kávéri and in the deep pools of other rivers. It spawns in April and May.

The black dhok (*ophiocephalus gachua*) grows to within one foot in length and is commonly found in clear tanks. Its colour is greyish green, with irregular herring-bone bands of lighter colour. The anal and dorsal fins are dark grey, the edges being tipped with the light green belly colour, but the pectoral fins are dull orange and strongly marked with dark grey dotted bars. The painted dhok is like the former in shape, size and colour, but the head is handsomely mottled and banded, and 9 or 10 distinct blotched bands below, and 8 or 9 dark coloured bands above them, run along the sides of the body. The lower jaw is marked on each side by 4 black dots.

The stone loach (*nemacheilus striatus*; Kg. *pálavari*?) is found in sandy and stony river bottoms, where it lies hidden until disturbed

or rising for air, when it quickly comes to the surface and as speedily returns. It is a small fish; its silvery sides and yellowish brown back are dotted with black. There is a well defined dot at the base of the caudal fin, which gives at the first glance the appearance of the little fish having an eye at each end. If well dressed it is fair eating.

The manincha or *malanchi minu* (slimy fish) is a kind of eel; it grows to a length of 6 feet and is perhaps identical with the *murana maculata*. Its flesh is very good eating and highly esteemed by the natives for its medicinal qualities against piles.

The Indian trout (*garra jerdoni;* Kg. *pandi-minu*, pig-fish) may be found in all the mountain nullahs; it is about 6 inches long, its head and neck are thick like those of a pig, hence its name. Its colour is a mottled green and grey. It has a suctorial disk under the chin, by which it can attach itself to rocks. The carp or roach (*puntius*) occurs in several varieties, all of which are esteemed good eating. The banded goldfin (*barilius cocsa*) is an exceedingly pretty fish, about 5 inches long, and found only in shallow running streams. The back is greyish blue, with 8 or 9 lateral darker bands, the sides are silvery with blue reflections and fading to white below. The silver-fish (*chella cultullus*) is of about the same size as the former, handsomely shaped, and covered with brilliant silvery scales, which are easily rubbed off.

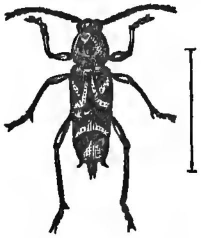
From August till November the flooded paddy-fields give shelter to numerous little fishes, from half an inch to four inches in length. The smallest is the bitter *kaipe*, next the *kumbalakotte*, the *koile*, the *ponakani* and the *avari*. They are eagerly caught by the natives, who are very fond of fish curry.

The shells which have been collected in Coorg comprise the following:—3 species of the genus Unio, 2 species of the genus Helix, the genus Melania, the genus Paludina, the *cyrena malaccensis* and the *cyclophorus excellens*. The Helicidæ are eaten by the natives.

Insects.—With the termination of the monsoon, the insect world, in its varied and often brilliant array, asserts its dominion in the sunny air, on the reinvigorated vegetation, the placid waters and the warm ground. Then is the time for the entomologist to enrich his collection with fresh specimens of the different insect forms, and certainly Coorg offers a rich reward to the enthusiastic lover of nature. A small collection of Coorg beetles sent to a German entomologist, was highly appreciated for the variety and beauty of its species. Almost every family of the Coleoptera

has numerous representatives, and even a glance over them all, were it possible to enumerate them, would be too much for the patience of the reader.

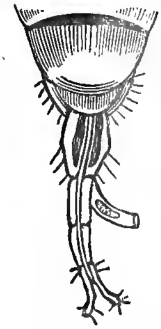
Passing over the beautiful family of the *Cicindelidæ* or sand-runners, the still more brilliant *Buprestidæ* and *Elateridæ*, and the powerful family of the *Scarabæidæ* with the giant stag-beetle (*lucanus malabaricus*) over 3 inches in length and with light brown elytra ; our attention will be arrested by the formidable looking *Cerambycidæ* or long-horns, for amongst this family we find the contemptible and yet terrible little enemy of the coffee planters in Coorg and Southern India generally—the Coffee-Borer (*clytus coffeophagus* or *xylotrechus quadrupes*), of which our woodcut gives a very good representation. The full grown beetle is about three quarters of an inch long, though the male is considerably smaller ; both sexes have an elongated cylindrical body and are equally marked. The head is small and depressed; the eyes are large and brilliant, with a small whitish indentation near the root of the antennæ, which are of moderate length, filiform, eleven jointed and pointed at the tip, the first joint being thicker and the second shorter than the rest. The mandibles are short, strong and incurved. The prothorax is slightly oval, nearly as broad as long, covered with greyish green minute hairs, and marked by three black roundish spots, the middle one being four times larger than those on the sides. The elytra are thin but horny, long and slightly tapering ; on a black ground there are three symmetrically curved greenish transverse lines and a perpendicular one at the base, forming on the left wing with the first curve the letter y. The last pair of legs are particularly long, and indicate by their strong light brown femora considerable walking and jumping powers ; the other joints are black and the tarsi armed with bifid claws.



The Coffee-Borer beetle (*Xylotrechus quadrupes*) slightly enlarged.

The beetles are most numerous directly after the monsoon, but many stragglers appear all the year round. They are diurnal in their habits, not gregarious or migratory, and unaffected by light at night. They are generally quiescent during the cool hours of the day, reposing on the bark of the coffee stem or under the leaves, but the warm sunshine calls forth their full activity. The female beetle is more plenti-

ful, and constantly busy with depositing her eggs on the sunny side of the stem alongside and into the natural fissures of the bark. As the beetle moves over the stem, the ovipositor, which is a telescopic tube, is in constant activity, sweeping like the finest hair-brush over and into every little cavity, and with unerring instinct she stops at the proper place and securely fastens one or several eggs; but it is difficult to say how many altogether, perhaps not over 100. The beetle does not attack the tree, and dies after a fortnight.



The telescopic Ovipositor, highly magnified.

The ova, just perceptible to the naked eye, and in groups of 3 to 8, appear under the microscope whitish, elongated and pointed at the top, and are so securely hidden that they become visible only on removing part of the corky layers of the bark. The ova gradually enlarge, till after 12 or 15 days the white membrane bursts, and the young grub, of the size of a maggot, begins to exercise its mandibles, eating its way into the juicy part of the soft bark and gradually into the hard wood of the tree. It is in this state of the larva that the insect has its longest existence—of about 9 months—and commits such fearful havoc.

The full grown larva is about three-fourths to one inch in length, broadest at the head and tapering behind; of a pale yellow or whitish colour and fleshy appearance. The body consists of eleven segments, has no legs, but some of the abdominal rings have small tubercles on the back, which aid the insect in moving forward. The head is hard, flattened above, of a brown colour and armed with powerful mandibles, with which it reduces the wood to a fine powder for its food, and having passed it through its body, the glutinous powder is accumulated behind, and so closely packed that the tunnel is completely filled up and inaccessible from without. The first working of the larva in and under the bark, leaves an unmistakable trace behind in a clearly defined swelling of the wounded bark, which sometimes cracks along the course of the larva. With the growth of the larva the tunnel also enlarges, and its progress is in a most irregular manner, winding up and down the tree and penetrating to the very end of the tap root. But though there may be as many as 20 or 30 larvæ at a time in one tree, their tunnels neither coalesce, nor do they emerge on its surface. When near its transformation into the pupa state, the larva turns towards the bark,

and often makes a clear horizontal sweep round the alburnum, so that the tree must die, and snaps off at the least touch. This last operation of the borer accounts for the sudden sickly change in a tree seeming shortly before to be in perfect health, and frequently occurs shortly after the March and April showers, succeeding a period of very dry weather. The flow of sap in the reinvigorated tree may also induce the larva to turn towards the bark, for, contrary to other boring insects, the coffee *xylotrechus* revels in the most juicy green wood and dies in a dry stem. In its last lodgement the pupa occupies a spacious cell, prepared by the larva and separated from the outside by merely the bark or a thin layer of wood. The pupa is yellowish white like the larva, exhibiting the outlines of the future beetle shining through the covering membrane. In this quiescent state, the head towards the bark, the pupa remains for about two months in its dark chamber, when it emerges from its pupa covering, matures its beetle nature and with its powerful jaws eats its way through the bark—where afterwards a small round hole will indicate its departure—to perpetrate its pernicious work on an extended scale by a numerous progeny.

The whole existence of the coffee borer, from the egg to the death of the beetle, does not exceed 12 months. Its presence in a coffee tree becomes apparent by the sickly look of the tree, the older leaves of which become yellow and the young shoots peculiarly twisted. The formed coffee berries do not ripen, but fall off with the leaves, and the tree dries up or lingers in a sickly unfertile condition. The destructive operations of the borer are not confined to particular localities, but spread almost all over the coffee growing districts in Southern India, and the devastations and consequent loss on many coffee estates are the more lamentable as the chance diminishes of finding an immediately effectual and reliable remedy.

The insect, which is no doubt indigenous, has through various collateral causes, real and hypothetical, such as the destruction of forests, abnormal seasons, dying of bamboos, disturbance of the balance in the local fauna, &c., increased to an enormous extent, so as to render its presence a pest to coffee cultivation since the year 1865, a pest which spread to an alarming degree all over the Province. The removal and destruction of far gone trees ; the scraping, rubbing and washing of healthy ones with acids, to remove or destroy the ova ; the shading of plantations in dry localities with permanent shade trees such as the

charcoal and jack trees; proper cultivation:—these and others are the remedial and preventive measures recommended by practical agriculturists, and also by the Commissioner whom Government deputed to investigate this important subject.

A beetle neither notorious for destructive habits nor particularly useful, but interesting on account of the brilliant phenomenon it affords when swarming in myriads on trees and shrubs during the warm April and May nights, is the fire-fly (*lampyris splendidula*; Kg. *minambulu*, glittering insect). It is not peculiar to Coorg, but nowhere else seen in such astonishing abundance and brilliancy. The following description of such a scene by Dr. Mögling is as beautiful as it is graphic and true. "A thunder storm, succeeded by a rich shower, has closed a sultry day. The sun has set unobserved. The western sky is overhung with clouds. In the cloudless east, the full moon rises slowly. The air perfectly pellucid; the stars glittering in fresh glory; not a breath of wind; all still. You turn from the broad red orb of the rising moon to the host of golden stars on the deep azure, from them to the massive banks of clouds, lit up here by faint lightnings, there by the pale beams of the moon, their bold edges fringed with silver, and wonder at the beauties of the world above, where, on the dark blue depths of heaven, light seems to vie with light in the illumination of the vast dome built by the unseen Master. But look below and what a scene of marvellous beauty bursts on the view. Shrub and bush and tree, as far as the eye can reach, burn with magic light. The ground, the air, teem with lustre, every leaf seems to have its own fairy lamp. The valley at your feet, the wooded hills at your right and left, the dark distant forest, all are lit up and gleam in ever varying splendour, as if every star had sent a representative to bear his part in this nightly illumination of the dark earth. Whence all at once these innumerable lights? No sound is heard, silently all these shining throngs pass before you in fantastic confusion. Look at this bush, that tree! Myriads of fiery sparks brighten up with phosphoric glare through the labyrinth of leaves and branches; a moment and they vanish. Now they flash up brighter than ever, as if this world of magic lustre was animated by pulsations keeping regular time. You sit and look, and think you could sit all night beholding the fairy scene".

Among the *Hymenoptera* we must pay a grateful tribute to the honey-bee, for the Coorg honey is plentiful and of an excellent flavour,

Some bees build their hives in hollow trees (*tudejénu*), some in rocks (*hedjénu*), others on shrubs (*kólujénu*). They are most frequently found in Surlabi-muttu-nád, in Yedava-nád, Gaddi-nád, Madikéri-nád and Kiggat-nád, where may be seen a rock called Tembare, on which from 200 to 300 swarms of bees are to be found. In the forests, on some trees, especially the *goni mara*, there may be from 100 to 200. A jungle tribe, the Jénu Kurubas, gather the honey in the month of June. Having hit upon a hive in a hollow tree, during the day time they tie up to the latter a bamboo, the branches of which cut short form a convenient ladder, and at night, provided with a basket lined with leaves, and attached to a long rope they climb up with a strongly smoking torch, which they hold near the hive. The alarmed and half stunned bees fly away, and their honeycombs are removed and let down in the basket. Whilst thus engaged, the Kurubas sing a peculiar song, made for the occasion, and expressing their feigned sympathy with the spoliated bees so rudely disturbed of their nightly rest. The Kurubas sell the honey at 2½ seers for the rupee. The wax has to be delivered for a pittance to the contractor of jungle produce, who, as the Government agent, is alone entitled to sell it. The rate of sale is 2½ annas per seer of 24 rupees weight.

Wasps' and hornets' nests, suspended from trees, like inverted cabbage heads, are frequently met with in jungles, and are better left alone, for their inmates attack any intruder with painful stings. Small and large ants, of black and red colours, are very numerous, and maintain the ferocious character of the family, pursuing the disturber of the domicile of their bustling community and inflicting severe bites upon the unfortunate victim. They play an important part in the cleansing and purifying department of the economy of nature. Their structures, domestic economy, and operations in the transport of objects many times larger than their own bodies, are truly wonderful.

Of the numerous and most beautiful family of *Lepidoptera* or butterflies and moths, Coorg presents a goodly show, but though fine collections of them have been made, their classification is still uncompleted. With the close of the monsoon the lantana hedges, and especially the sandy banks of streams, seem to be the rendezvous of a great variety of butterflies, of which some are remarkable for their size and brilliant colouring. Three species, of similar size and shape, chiefly attract attention: one with black velvety upper wings of about 6 inches in width, and light blue under wings; one with similar upper wings but the swallow-tailed lower

wings ornamented with a pale yellow satin-like spot ; the most beautiful, however, is the third, the black upper and lower wings of which are dotted all over with minute brilliant green little dots, in addition to which the tailed lower wing is marked with a brilliant large greenish blue spot. A darting showy butterfly is one green mottled. A slowly moving but high soaring butterfly is one large winged and yellow speckled.

Distinguished amongst the moths for swiftness and power of flight, are those that appear in the twilight (*crespuscularia*), called hawk-moths, which include the remarkable death's-head-moth, the *sesia*, the sphinx of the vine, of the oleander—the caterpillar of which has been found in great numbers on chinchona trees—and many others. Amongst those that come forth at night (*nocturna*), and the largest perhaps amongst all the moths, is the *atlas*, which measures nearly 10 inches across the wings. The ground colour of the wings is a warm brown, with reddish brown curved bands, faced by white and black lines, dividing the wings nearly into halves, a similar band running across the body and a little over the wings with an outward curve. The whole space encircled by these bands is of a deeper brown colour, and ornamented by 4 triangular transparent mica-like spots, set in black rims, and by a small elliptical second spot on each of the upper wings. These are curved downwards, tipped with an orange band and a black eye, which gives the extremities of the wings a striking resemblance to a serpent's head. The upper wings are edged with a fine black wavy line, and the lower wings with black dots surrounded by yellowish bands. The male is of a darker hue than the female, and whilst the antennæ of the former are broad bipectinate and like a feather in miniature, those of the female are narrow. Another large and beautiful moth of the same group is the greenish-white swallow-tailed *lithosia sanguinoluta*, 6 inches in width. Its upper wings are ornamented with a crimson line on the front edge and two lunular ocelli or spots of black and crimson shading off into a pale rose colour ; the lower wings, which terminate in long twisted tails, are marked with similar spots.

The *Bombycidæ*, to which the above moths belong, are represented by several other fine species, especially the genus *saturnia*. There are some moths of a light brown colour belonging to the same genus, the caterpillars of which attach their silken cocoons to the branches of the *careya arborea*. They are chiefly found in the open parts of Kiggatnád, and the trees are sometimes covered with clusters of these pale yellow

cocoons. The thread of this silk is so interwoven and gummed together that the cocoons seem to be worthless for any practical purpose.

The larva of the *zenzera coffeophaga*, commonly called Red Borer on account of its colour, is found in coffee and young casuarina trees. It burrows its tunnel chiefly along the pith, leaving an open communication with the outside of the tree, through which its globular woody excrements are discharged, and which betray the active enemy within. Running a wire through the hole, or stopping up the orifice with a peg, are the safest means for destroying the insect, which otherwise is apt to take a horizontal turn in its progress and thereby cut off the upper part of the tree. Its devastations are however insignificant compared with those of the White Coffee-Borer. It is not usual to find more than one red borer in a tree. In its chrysalis state it is enveloped in a delicate silken cocoon. The moth measures about three-quarters of an inch across the wings, which are pure white, and spotted with small dots of a bluish-black. The body is marked with a large black spot, and the abdomen with rings of the same colour. The antennæ of the male are bipectinate to about their middle.

More destructive to young coffee plants is the Ringer—the larva of the moth *agrotis sagetum*, as identified by Dr. Bidie. At times it multiplies to such an extent that many acres of young coffee would be rapidly destroyed by it unless checked in its devastating course. The Ringer gnaws off a circle of the bark just above the ground, stops the circulation of the sap, and thus of course kills the plant. The grub is an inch in length, of a greyish black colour, and lives in the ground. Its agency for evil is active only at night time, when its natural foes, the birds, &c., are at roost. Vegetable gardens, especially when planted with beans and potatoes, are equally subject to its attacks, which are only checked by digging it up close to the destroyed plant, or by applying quicklime to the ground. The moth measures about one and three-quarters of an inch from wing to wing. The upper wings are of a clouded brown, and the lower pair of a greyish or bluish white colour.

The charcoal tree (*sponia wightii*) is infested by the larva of the family *hepialidæ*. It is a very lively creature, from 3 to 4 inches long, pale red, with 8 pairs of feet. Its large burrow in the tree is easily detected by the protruding bag-like cover over the entrance, consisting of a texture of threads mixed up with powdered wood. The moth, when in repose, bends down its greyish brown wings, which measure nearly 4 inches across.

Of the *Hemiptera* there are some brilliant but disagreeably odoriferous species. The white and the black bug have come to notice by their attacking coffee, but the brown or scaly bug (*lecanium coffeæ*) is the more dreaded species. The male, as usual with moths, is innocuous save as the progenitor of evil, but the female, after feeding on the sap of the tender shoots or bark, scatters its hundreds of eggs over the coffee tree, the branches of which are soon covered, and the foliage greatly suffers, while part of the berries turn black and fall off. The bug generally appears first in some sheltered damp ravine, but rapidly spreads over an estate, and after two or three seasons disappears, leaving the trees in an exhausted condition. Still, it is not so much dreaded as the white borer; for the bug-covered trees recover with propitious weather, and sometimes appear to compensate their owner for the temporary curtailment of produce by an unusually heavy crop.

Amongst the clamorous chirpers, the large *cicada* or knife-grinder is conspicuous for the tremendous noise which it creates on a sunny day in a bamboo-clump or in a grove on báne land. It is nearly three inches in length.

The *Diptera* are largely represented and some much dreaded, such as the gadflies and musquitoes (*culex irritans*), which torment both man and beast. The blue-bottle, like the vulture, makes its mysterious appearance wherever animal substances are decaying. The common house-fly is at times very numerous, but its beneficent moisture-absorbing services are hardly appreciated. Just before the monsoon, fleas (*pulex irritans*) seem to seek a sheltering abode in houses and become a great nuisance, but with the cold weather they make themselves scarce.

Among the *Neuroptera*, passing over the beautiful dragon flies,

> That flutter round the jasmine stems,
> Like winged flowers or flying gems,

our attention is arrested by the destructive *termites* or white ants. They are not so numerous in Coorg as on the coast, but buildings in the Province are not free from their attacks, which they carry on in the light-excluding mud galleries which they construct on every exposed substance they seek to consume. Their conical shaped mud nests, which are sometimes 10 feet high, deserve the name of ant *hills* when compared with the tiny insect-architect. They are frequently seen in the dry Kanawé district, where the bark and alburnum of sandalwood trees seem to have great attractions for the white ant.

The order *Orthoptera* contains, besides the familiar cockroach, the silvery-grey fish-insect (*lepisma*), the cricket, the grasshopper and the locust, some singular looking creatures, namely: the walking-sticks, the leaf-insects, and the praying mantis, which are not unfrequently found in Coorg. The walking-sticks or spectres (*phasmidae*) closely resemble a vivified twig. When at rest, the two pairs of posterior legs lie close to the slender body, and the two anterior legs are joined and projected, covering, with the body, which is 5 inches long, a space of 10 inches at least. It is but seldom provided with wings; the long legs are three jointed and the femurs armed with short spines. The leaf-insect (*phyllium siccifolium*) is nearly 5 inches in length, and in the middle 2 inches broad; its bright green body is on both sides expanded like a leaf and on it rest the two reticulated green wings, joining their back-seams like the mid-rib of a natural leaf, from which the opposite side-ribs branch off at regular intervals. The first two joints of the 6 legs are likewise green, and expanded like the petiolary stipules of the lime tree; the last joint is short and provided with claws. The head is rather large and depressed, the eyes protruding and yellow, and the antennæ very short. In the *mantis* or praying insect, the front limbs are folded as in the attitude of prayer. With these sabre-like forelegs the reputedly sanctimonious mantis entraps and decapitates the small insects on which it feeds. When two of these insects are placed opposite each other, they will fight with extreme ferocity, like a pair of game cocks. A most extraordinary species is the dry-leaf mantis, which seems to be a compound of the three above-mentioned insects. It has the forelegs of the mantis, the thorax and posterior legs of the walking-stick, and the wings of the leaf-insect, with some peculiarities of its own. The head, with its large elyptical protruding eyes, its hornlike appendage and filiform antennæ, has a formidable appearance, which is heightened by its erect position as it bends upright the expanded prothorax and puts forth its powerful long forelegs. The thorax is like a thin stick one inch long, and the wings, which overlap each other and are bent downwards, resemble a withered leaf. The long legs have at the extremities of the first joint a lateral expansion, of the same colour as that of the whole insect, which is a light brown.

Amongst the *Aptera* or wingless insects we need only mention the centipedes and millepedes, which are rather numerous in Coorg, especially the *scolopendra*, the bite of which causes severe pain, and the *julus*,

which is frequently found under the bark of trees, coiled up like a watch spring. Other unpopular parasitic genera comprised in this order, and which are co-extensive with man's habitation, are not wanting in Coorg, especially among the uncleanly low-caste people.

The *Arachnidæ* or spiders and scorpions have also their numerous representatives. The Coorg spider abounds in all parts of the Province. Its central globular black body is supported by 8 hairlike legs, 2½ inches long, which give it a ghastly appearance. These spiders are gregarious and haunt dark and damp places, where often thousands are crowded together, forming one black mass, which, if disturbed, disentangles itself with astonishing rapidity and spreads in every direction.

The yellow-banded spider is an interesting object for observation, as it spans its extensive curious web on sunny thoroughfares, watching in the centre for its prey, and rushing at the least vibration along the disturbed thread to catch the unfortunate intruder. The largest spider perhaps in existence is the *mygale*, which lives in the ground. Its body is two inches and a half in length and one inch broad, and the longest leg over 3 inches. The upper mandibles terminate in downward curved horny claws, with which it wounds its victims, the poison being conveyed through the perforated claws. It is of a greyish colour, alternately marked along the legs with pale yellow and black bands. The creature is covered with grey bristles, which are longest on the legs.

Scorpions (*chélu*), especially the large greenish black kind, are frequently met with on damp ground under large stones or near decaying trees, where they attain a size of over six inches in length. Their sting is very painful, and the wound causes a considerable swelling of the injured limb, which lasts for several days. The smaller greyish-yellow kind occurs chiefly in damp rooms, and its sting is less painful.

The class *Crustacea* has its representatives in several kinds of crabs:—*nalli*, which live under stones; *kallalli*, found in streams; *hullalli*, found in paddy fields; and *mandalli*, found on damp ground. They are eagerly eaten by the natives, and among the Yedava-nád people a mother will exhort her children with the proverb:

Eat kallalli and become a clever man;
Eat hullalli and become brave as a tiger;
Eat mandalli and become master of the house.

The land-crabs often do great mischief to cultivation, especially to coffee nurseries in damp ravines.

Of the *Annelides*, the Coorg leeches (*jigini*) impress themselves on the memory of every one who ventures into the jungles during the monsoon. They are from one to two inches in length, very slender, and astonishingly swift in attacking their victims. Thousands of leeches seem to keep watch right and left for the approaching wanderer walking along a jungle pathway, and should he stop for a moment the bloodthirsty creatures make up to him from every quarter in their peculiar doubling-up way of progress, and woe to him should they unobserved gain access to any bare part of his feet, for they will mount up and bleed him unmercifully, till he feels the blood trickling down. In some constitutions the wounds produce festering sores. A simple means for keeping them off is a little salt tied in a bag round the ankle. The medicinal leech (*atte*) is also found in tanks, and made use of in the Hospital.

HISTORY.

Legendary Period.

The ancient annals of Coorg profess to be given in the Kávéri Purána,* which forms an episode in four chapters (11—14) of the Skánda or Kártikéya Purána. But in a Brahmanical legend we must not look for the simple records of popular tradition: for the Brahmans, the creative minds of the old Indian literature, had it in their power to mould any original tradition into whatever shape they pleased for the furtherance of their own interests. It has ever been their policy, as gods terrestrial, to lay claim to the whole Indian world. Their great champion Parasu Rama, after his defeat of the Kshattriyas and destruction of their eighteen tribes, presented the conquered earth to their patriarch Kasyapa as a sacrificial gift. The primitive gods of the nations of Jambu-dwípa, or India, were either turned into avatárs of Vishnu or incorporated as demons with the host of Siva. The high mountains were peopled with celebrated rishis or hermits, and the mightiest and most fertilizing rivers brought into relationship with the principal Brahmanical deities. Ganga and Kávéri fell to the lot of Siva; Krishna and Gódávari were sacred to Vishnu.

The Kávéri Purána or Kávéri Mahátmya (glorification of Kávéri) describes the sacred river from its source to its union with the sea, and enumerates the holy bathing places and the temples on its banks. The purána had naturally to treat also of Coorg, where the Kávéri rises, and accomplished the task as it would best suit Brahmanical interests. This was no easy matter. The tough materials of the wild world of Coorg ill suited Brahmanical taste; her hardy race of illiterate and untamable hunters seem to have ever had an instinctive antipathy to, and thorough contempt for, the sanctities and pretensions of the smooth and crafty Brahmans, and these were not slow in returning the compliment. The author of the Kávéri Mahátmya, however, does not appear to have been

* A translation of this work into Kannada by Srinivas Aiyangar, made at the desire and expense of the late Head Sheristadar, Biddianda Nanjappa, was published by him in 1864.

very skilful; for anticipating no serious criticism, he allowed his fancy to run away with his better judgment.

The story that the invisible river Sujyóti unites with the Kánake and Kávéri, is a lame imitation of the northern tale that the Sarasvati, a stream of great renown among the Brahmans, is not lost, as it seems to be, in the desert sands, but joins the Ganges and the Jumna (Yamuna) unseen at Prayága. The holy Sarasvati must have an end worthy of its sanctity. But here, in the Kávéri Purána, the third altogether invisible stream Sujyóti is an idle fable, introduced only to complete a southern trinity of holy rivers.

The numerous passages inculcating the duty of the valiant Coorgs to offer to the Brahmans the honours and gifts due to them, have met with singularly bad success. The Coorgs, it would appear, never troubled themselves much about the contents and the admonitions of the Kávéri book, and though the translation of it was designed to make it accessible to them, it is so highly spiced with Sanskrit and old Canarese expressions, that few even understand it.

The Kávéri Purána seeks to glorify the holy river, whose divine origin, its intimate relationship with the rishi Agastya (the settler of the Vindhya mountain range, the great son of both Mitra and Varuna), and its course through the eastern country into the sea being directed in obedience to the counsel of Agastya, all conspire to give it a character of surpassing sanctity.

The seizure by the Asuras, of the *amrita* or nectar of immortality produced at the churning of the ocean, spread consternation and despair among the hosts of the gods. They invoked great Vishnu, the lord of all. He had compassion on them. From him emanated the enchanting Móhini, while Lakshmi at the same time sent forth Lópámudre (a form of Párvati).* Mohini, charming the Asuras by her transcendent beauty, rescued the drink of immortality and restored it to the gods. After this she retired to Brahmagiri, the hill at the source of the river Kávéri, and was changed into a rocky cave. Lópámudre was given to Brahma, who brought her up as his daughter. Thus ends the first act, the scene being laid—true Purána fashion—in the heavens.

The second act passes to the earth. Kavéra muni retires to Brahmagiri, there to give himself wholly to meditation on Brahma. He asks Brahma for children. Brahma—how could he refuse the prayer of

* Cf. Vol. II, 243.

his devout rishi?—gives him Lópámudre for a daughter, whence she obtained the name Kávéri. In order to procure beatitude for her new father, she resolves on becoming a river, pouring out blessings on the earth, and all the merits arising from this course of devoted goodness are to be appropriated to Kavéra muni. For this purpose she resorts to one of the heights of Brahmagiri, and invokes Brahma to give her the privilege, when turned into a river, of absolving all people bathing in the holy waters from every sin they may have committed. Brahma, of course, grants this blessing to his daughter.

Now another person appears upon the stage, who is to control the future course of Kavéra muni's daughter. While Kávéri is still absorbed in her devotions, the great rishi Agastya espies her, and forthwith asks her to become his wife. Though longing after the fulfilment of her vow, she consents to live with Agastya, under the condition, however, that she shall be at liberty to forsake him whenever she is left alone. One day Agastya went to bathe in the river Kánake, leaving Kávéri near his own holy tank, guarded by his disciples. Thus deserted by Agastya against his promise, she plunged into the holy tank, and flowed forth from it a beautiful river. The disciples tried to stay her course. She went under ground. At Bhágaṇda kshétra she appeared again, and flowed on towards Valamburi. When Agastya, on his return, saw what had happened, he ran after Kávéri, begged her pardon, and entreated her to return and to remain with him. Unwilling to change her mind, yet loth to grieve Agastya, Kávéri divided herself, one half flowing off as a river, the other half staying with the rishi. Agastya then explained to the river half which road to take to the eastern sea, enumerating all the holy places lying in the way of the new stream.

Previous to this origin of the Kávéri river, a Brahman named Suyajna performed great devotions to Vishnu at Dhátripura, a spot near the fountain of the Kávéri. Vishnu appeared to him. Suyajna asked the god to give him *mukti* (beatitude in the Hindu sense, involving loss of consciousness, even of self, individuality being the source of sin and misery) and to render him a benefactor of the world. Vishnu gave him Sujyóti for a daughter, saying, "*She* shall be a benefactress to the world, and *her* merit shall be thine. Go to the Agni hill. Kánake, a servant of Dévéndra, lives there. Into her charge give Sujyóti, and do thou attend to thy devotions." Suyajna fulfilled the command of Vishnu. Sujyóti joined Kánake in her meditations. After a while Dévéndra

came on a visit, and asked Sujyóti to become his wife. She promised to obey, but secretly she opened her mind to Kánake and told her what grief she felt at having to be Dévéndra's wife instead of becoming a river. Both of them set off immediately as two streams, Kánake and Sujyóti. Dévéndra finding himself cheated, cursed Sujyóti, saying: "Let thy waters disappear". Whereupon Sujyóti begged his forgiveness, when Dévéndra, pitying her, said: "When Kávéri shall appear, you and Kánake shall join her, and in her company go to the great sea." Accordingly, when Kávéri flowed forth from the holy tank of Agastya, this word of Dévéndra was fulfilled.

There are only two streams, be it remembered—the Kávéri and the Kánake—which unite at Bhágamandala (see p. 8). The Kávéri runs under ground for some distance, which is accounted for in the purána by the interference of Agastya's disciples.

Next follows a glowing description of all the holy country through which the waters flow. In the eleventh chapter, Sanaka and the other rishis ask Súta puránika about the country in which the sources of the river Kávéri are. What name has it? they inquire; and what is the origin of the name? What are the frontiers of the country, its customs, its tribes? To these questions Súta puránika replies by repeating the account given in times of old to the king Dharma Varmma by the rishi Dálbhya.

The country lies to the west of Rámanáthpura*—whither the earth in the form of a cow went to implore Siva's help against the Rákshasas who destroyed her, and where her stony form is still to be seen says the bard; where also Ráma, to atone for his murder of the Brahma-descended Rávana, consecrated in Siva's name a holy linga—to the north of the renowned Parasu Ráma kshétra (Malabar); three gávuda (6 leagues) to the east of the Western Ocean; to the south of Kanva rishi's habitation. From east to west it measures 6 yójana (72 miles), from north to south 3 yójana (36 miles).

The country has had three names: the first, *Brahma kshétra;* the second, *Matsya désha;* the third, *Króda désha.* The origin of these names is thus described.

When Brahma performed his pilgrimage over the world, *i. e.* India, he came to Sahyádri (the Western Ghats) where he saw a strange sight. A nelli tree (*phyllanthus emblica*) stood before him, spreading out a

* In the Arkalgud Taluk, Hassan District. See Vol. II.

hundred boughs. As he looked at the tree, he beheld the form of Vishnu, with conch, discus and club. The next moment, when he fixed his eye upon it, he saw nothing but a bare tree. Upon this, Brahma worshipped Vishnu many days, pouring upon the tree out of his holy vessel water from the Virajá river. (This river is not to be found in modern geography; it runs beyond the seven seas, which surround the world.)* On this account the country from which the holy river Kávéri springs, was named Brahma kshétra.

Of the second name two accounts are given. There is a mountain called Half-moon (*arddha chandra*) says the bard,† near which there is a holy spring. In it Vishnu took the form of a fish and worshipped Siva. Siva blessed the fish with immortality, and Vishnu gave the country the name of the Fish-country (*Matsya-desha.*) The account of this region contains the root of Coorg tradition.

Siddhártha, the king of the renowned Matsya-désha‡ had four sons. They were learned, heroic, strong in battle. The first of them longed to rule his father's kingdom. The second was addicted to pleasure, and served his elder brother. The third had a turn for philosophy. The fourth, the most talented of the four, gave himself to ascetic exercises, and visited all the *tírthas* (holy bathing places for washing away sin), but he felt also a strong desire after dominion, and was fond of worldly pleasure. His name was Chandra Varmma. In due time he took leave of his father and set out to seek his fortune. He was accompanied by a goodly army. He visited in turn many of the holy places, Jagannáth, Tirupati, Kanchi (Conjeveram), Chidambara. At Sríranga he worshipped Ranganátha. At Dhanushkóti he bathed according to the precepts of the shástras. Thence to Rámésvara, to Anantasayana (Travancore and Cochin), at last to Brahmádri (Brahmagiri). Here he dismissed his army and devoted himself to the worship of Párvati.

Pleased with the fervent worshipper, the goddess appeared to him,

* The name has been given to the channel drawn from the Balmuri dam on the Kávéri near Belgola, the water of which is the moving power of the machinery in the Ashtagram Sugar Works at Palhalli—See Vol. II, pp. 222, 241.

† The reference is probably to Chandragutti in Shimoga District, near the ancient Kadamba capital of Banavasi, (see Vol. II, 369), or perhaps to the Chandra Drona mountains, better known as the Baba Budans, which extend in a ridge of horse-shoe or half-moon form enclosing the crater (*drona*) of the Jagar valley (See Vol. II, 428).

‡ Matsya was the name of king Viráta's capital, at which the Pándus in disguise spent their last year of exile, as described in the *Viráta parva* of the Mahá Bháratá. From Vol. I, 185, it will be seen that there is reason to identify the city with Hánagal in Dharwar, just beyond the north western frontier of the Mysore, where also the Kadambas ruled for a considerable period after their subjection by the Chalukyas. (See Vol. I, 197).

and permitted him to ask a boon. Whereupon Chandra Varmma besought her, saying: "I desire a kingdom better than my father's. I desire a wife of my own caste, and a fruitful mother of children. I desire victory over mine enemies. I desire entrance into Siva's heaven after death." Párvati replied: "All thy desires shall be fulfilled, except the second. On account of the sins of a former life, thou canst not obtain children born of a wife of thine own caste. This wish thou must forego in this life, in another life it may be fulfilled. Yet a wife of thine own caste thou shalt have, and be enabled to fulfil every holy rite. But, besides her, thou shalt have a Súdra wife." Saying this, she created a Súdra virgin, twelve years old, adorned with every charm, and gave her to Chandra Varmma. He received her at the hand of Párvati. "But," said he full of sorrow, "what will be the use to me of Súdra children? I shall not have a real full-born son, and shall be debarred from heaven. What then is a kingdom to me? What is to me enjoyment? What then shall I do with this girl? Take back the maiden, O Párvati!"

But Párvati comforted him saying: "Give up thy sorrow, O Chandra Varmma. Through my grace thou shalt be happy in this life and in the life to come. Hear my words! Eleven sons shall be born unto thee. They will not be Súdras. Being children of a Kshattriya father and a Súdra mother, they will be called Ugra (fierce men). They will be valiant men, worshippers of myself and Siva, righteous, true and faithful, devoted to the Brahmans, fit to rule, honoured by kings, equal to Kshattriyas in every respect but the possession of the four védas and six angas. They will be thy joy in this life and in the next. In this holy country will I appear, in due time, a river rich in blessings, the daughter of Brahma, the daughter of Kavéra muni, the wife of Agastya. From the sacred tank of the rishi, near the roots of the holy *nelli* tree, in the month of Tulá, will I flow forth, and from love to thee give many blessings to thy sons. This country is dear to me as mine eye. Mlénchas have now rule over it, enemies of gods and Brahmans, destroyers of elephants and other living things, subverters of the law, sword-handed, wrathful, of terrific valour, with frightful bodies, a burden to the earth, the offspring of drunkenness. By my grace go forth and conquer them. Become the king of this land, uphold the laws and establish holy Brahmans." With this command Párvati gave him a victorious sword, a white horse fleet as the wind, and an army, and sending him against the Mlénchas, disappeared.

Chandra Varmma, by Párvati's blessing, overcame the Mlénchas. Then, assembling his army, and all the rishis and Brahmans, he celebrated his marriage with a bride of his own caste, according to the shástras. Both the king and the queen were crowned by the holy men, and Chandra Varmma, giving houses and lands to the Brahmans, invited people of other tribes also to settle in his kingdom. As this its first king was a son of the king of Matsya désha, the country was called Matsya-désha.

The third name of the country is Króḍa désha. The following account is given of its origin. Chandra Varmma was the best of kings. His Kshattriya queen was barren, but his Súdra wife bore him eleven sons. The first-born of them was Dévakánta. He and all his brothers were brought up according to the word of Párvati. Like Kshattriyas they received the name, the holy cord and the tonsure, with due ceremonies. When they arrived at maturity, Chandra Varmma was anxious to obtain for them wives worthy of such princes. He heard that the king of Vidarbha-désha (Berar) had a hundred daughters born of Súdra mothers. Ambassadors were sent to Vidarbha Ráya, who cheerfully agreed to give his daughters in marriage to the valiant sons of Chandra Varmma. He himself accompanied them to the mountains of the Matsya country and to the palace of Chandra Varmma. A great royal marriage feast ensued. Dévakánta, the first-born of Chandra Varmma, received twenty of Vidarbha Ráya's daughters in marriage. The second son sixteen, the third twelve, the fourth ten, the fifth and sixth each eight ; the seventh and eighth princes received each seven of the princesses, and to each of the three youngest sons of Chandra Varmma four of the daughters of Vidarbha Ráya were given. When all the festivities were concluded, Vidarbha Ráya returned to his own country, but a good number of his people stayed with his daughters in the country of their adoption. Chandra Varmma's family multiplied greatly. Vidarbha Ráya's daughters became, by the blessing of Párvati, fruitful mothers.

When age came upon Chandra Varmma, he grew tired of the world and of his kingdom. Calling his sons together, he placed the crown on Dévakánta's head, exhorted his sons to love and union, and retired with his two wives to the Himálaya, there to spend the rest of his days in the worship of Párvati and self-mortifying exercises. Before his departure, he told his sons and grandsons that Párvati would soon be born in their country as the holy river Káveri; "and you will be happy," he

added, "as long as you abide in the worship of Brahmans, of Siva and of Párvati."

Dévakánta was now king. All the houses of Chandra Varmma's sons abounded in children. Each of them had more than a hundred sons. They were all mighty men of valour, strong of arm and foot. Their nails resembled the fangs of boars. Ere long there was not room enough for them. The produce of their fields did not suffice to feed them. But they soon righted themselves. They went out to prepare new fields for themselves. With the nails of their strong hands and feet, they tore up the ground and levelled the slopes of the hills with the valleys in a circumference of five yójanas. Then they settled themselves anew in the country, the face of which they had changed by the strength of their own arms. Around them they planted houses and families of Brahmans and other castes. Because this renovation of the country resembled the renowned deeds of the Varáha or Kroḍa (the boarincarnation of Vishnu), the country of Chandra Varmma's sons was thenceforth called Króḍa-désha, and its inhabitants the Króḍa people. This word Króḍa is said to have been changed and corrupted by degrees into Koḍagu, which is the present, and probably was the original, name of the country.

From the time of the departure of Chandra Varmma, his sons and their people waited for the fulfilment of his prophecy and the appearance of the holy river Kávéri. Two days before Tulá sankramana (the time of the sun's entering the sign of Libra) Párvati appeared in a dream to king Dévakánta, and ordered him to assemble his whole people in the place called Valamburi. There she would appear to them. Accordingly the whole tribe assembled at Valamburi. The river came rushing down the valley, and the assembled Coorgs bathed in the fresh flood. The violence of the stream twisted the knots of the women's cloths round to their backs, and the Coorg women wear them in that fashion until this day, in remembrance (says the Purána) of the first bathing of the Coorgs in the waters of the Kávéri at Valamburi. In the middle of the stream, Párvati appeared in person. "Ask a boon of me," she cried. The Coorgs asked for fecundity, for dominion, for riches, and for a priest. Párvati answered: "It is well; a priest you will find near the fountain of the Kávéri, a friend of my father Kavéra Raja, who has worshipped me for three lives*" The Coorgs went to the sources of

* 'Three lives' does not mean father, son and grandson, but three actual lives of the same person, who worshipped Párvati until his death, and when he was born again according to Hindu theory, spent his second life, and after that his third life, in the service of the goddess.

the Kávéri and there found him. He taught them during a whole month which they spent there, how to prepare food for their ancestors, and perform other holy rites. Since that day all the Coorgs assemble each year, in the month of Tulá (Oct.—Nov.) to celebrate the great festival of their tribe in honour of Kávéri.

Historical Period.

Kadambas.—The Coorgs, according to the foregoing traditions, are of the Ugra race and descendants of a prince named Chandra Varmma. These statements point to the Kadamba kingdom in the north-west of Mysore as the seat whence the first colonists of Coorg migrated, a conclusion as well consistent with what is known of the early Kadamba history as corroborated by the modern annals of Coorg and the fact that every dynasty of its Rajas derived their origin from the same region.

A reference to the history of the Kadambas * will shew that the name of Chandra Varmma was a familiar one among the first princes of that line, and also that their possessions embraced all the countries contiguous to Coorg, except perhaps on its southern side, where the Chera dominions lay. The probabilities are thus entirely in favour of the conjecture contained in Colonel Wilks' *History* that the Coorgs are 'descended from the conquering army of the Kadamba kings.'

There are other traditions which lend support to the same view, contained in the tales of the adventures of Chitrasekhara and Somasekhara. † These two princes were the twin sons of Vajra Makuta Raya, king of Ratnapuri, which is identified with Halasur near Lakvalli in the Kadur District of Mysore, immediately to the north of the Baba Budan mountains. In addition to acquiring the ordinary accomplishments of princes, they became expert jugglers and thieves. The following is the summary of their adventures, nearly as given by professor H. H. Wilson, ‡ comprising, as he remarks, 'a number of amusing incidents, several of which are familiar in western story telling.'

Having heard of the beauty of Rúpavati or Ratnavati, the daughter of Vikrama, king of Nilavati, and being desirous of humiliating his pride, the princes, in opposition to the wishes of their father, proceeded

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* See Vol. I. p. 193 ff.

† See Vol. II. p. 499.—They form the subject of the Chora Kathe or Robbers' Tales, written about A. D. 1100, by Mallikarjuna, the father of Kesava ,author of the Kannada Grammar called *Sabda Mani Darpana*. (See Vol. I p. 401.)

‡ *McK. Coll.* II, 51,—For a slightly different version, see *Nirgunda*, Vol. II p. 499. Also *Ind. Ant. III*, 264.

to that capital in disguise, determined to secure the hand of Rúpavati for one of them. Notwithstanding that the city was guarded by ten thousand giants, who had baffled and destroyed the emissaries employed by Indra to bring him a description of the charms of the princess, they effected their entrance. They next obtained admission into the palace by night, and in spite of every precaution plundered the king and queen and princess of their jewels, and stripped their majesties and all the maids of honour of their garments—leaving a written paper, stating they would not cease from their depredations until the king consented to give his daughter in marriage to one of them, and threatening if he withheld his consent to carry off the princess. The king, compelled to yield to the demand of the unknown suitors, issued a proclamation that the pretender to his daughter's hand must first kill a fierce lion that guarded one of the gates of the palace. The princes next night attacked and slew the lion (who turned out to be a prince metamorphosed), and carried off the tail as a trophy. The washerman of the palace, on going out in the morning, found the lion dead, and carried off its head, which he produced as evidence that he had killed the lion, and claimed the princess! Preparations were being unwillingly made for the wedding, when the princes discovered themselves, and the washerman was put to death. The princess was married to the younger brother, Chitrasekhara, (who eventually succeeded his father-in-law on the throne).

After a time, a bird catcher brought a curious parrot from Cashmir, which was purchased by the princes, and told them that it alone had escaped the destruction of all living things at Hemavati, which were devoured by a giant in resentment of the king Virasena's refusing to give him the hand of the princess Suvarna Devi. The princess was kept captive by the giant. Somasekhara undertook to set her at liberty, and departed alone, giving his brother a flower, the withering of which would indicate his falling into some calamity, when his brother Chitrasekhara might come to aid or revenge him. On arriving at Hemavati he made himself known to the princess, married her, slew the giant, and induced people to return to the country over which he ruled as king.

On one occasion Suvarna Devi having dropped her slipper in a reservoir, it was found by a fisherman of Kusumakesari, who sold it to a shopkeeper, by whom it was presented to the king Ugra-báhu. The prince, on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her

to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner, to whom she introduced herself, and made herself agreeable. Finding out that Somasekhara owed his personal immunity from danger to a charmed ear-ring, she contrived to steal it from him whilst asleep, defaced the impression of Siva which it bore, and threw it into the fire, on which Somasekhara became as dead.

Suvarna Devi would have slain herself, but was prevented by the crone, who to console her, promised to get her another husband in Ugra-báhu, and this proposal, as holding out the prospect of revenge, was seemingly assented to by the widow. She set out for the capital of Ugra-báhu, shutting up her husband's corpse in a chamber, and leaving with it a written note to Chitrasekhara, informing him what had chanced, and whither she was gone, and promising to wait a month for his arrival, at the end of which term she would put an end to her life.

The wife of Chitrasekhara, at the time of her brother-in-law's decease, was apprised of the event by the decay and death of the flower. As soon as this was known to her husband, he set off for Hemavati. On his way he met a monkey, who in his gambols plunged into a pool and came out a man, and a little further on leaped into another pool and issued a monkey as before. Some of the water productive of these changes was taken by Chitrasekhara, and carried with him.

On arriving at the place where his dead brother lay, and reading the note which Suvarna Devi had left, Chitrasekhara searched for the charmed ear-ring, which he found defaced and injured, but not wholly destroyed, on which account the body of Somasekhara had so long resisted decay. Chitrasekhara set himself to work to repair the ear-ring, and as soon as it was restored to its former condition, Somasekhara revived. The brothers, after communicating to each other what had passed, proceeded to Kusumakesari to release Suvarna Devi and punish Ugra-báhu. For the readier accomplishment of these ends, Chitrasekhara assumed the garb of a religious mendicant, and changed his brother to a monkey with some of the water of the pool that produced this metamorphosis.

The brothers, thus disguised, appeared before the king, to whom Chitrasekhara represented himself as a magician, and at whose request he undertook to win the consent of Suvarna Devi to become his bride without delay. Having then made himself known to Suvarna Devi, and restored his brother to the human form, they devised the plan to be adopted, and Suvarna Devi gave a seeming assent to be married to Ugra-báhu.

A new mansion was prepared for the purpose, to which Ugra-báhu repaired to be wedded by the supposed ascetic to the princess—but on his entering the private chamber, Chitrasekhara sprinkled him with the magic water, and he was changed to a monkey. Chitrasekhara, going forth, produced a written order from the king, that he should be his deputy for some months in the administration of the kingdom, in which the officers of the court acquiesced. The princes then wrote to their father-in-law Vikrama, to come to their aid with a sufficient force, with which he complied, and their authority was thus established over the kingdom of Ugrabáhu, who in his form of a monkey was sold to a beggar, and compelled to perform tricks for his master's benefit. After settling their new acquisitions, Somasekhara and Chitrasekhara, with their wives Suvarna Devi and Rupavati, and the father of the latter, paid their own parents a visit, much to their astonishment and delight. After a due period of power and prosperity, the different princes were admitted to the heaven of Siva.

The known situation of Ratnapuri near Lakvalli (Kadur District), and of Nílávati at Nirgunda near Hosdurga (Chitaldroog District), together with the mention of Hemavati as the scene of one of the principal exploits, and of Ugra báhu as the neighbouring king who became enamoured of this Cinderella's fairy slipper, lead me to the belief that the Ugra king of Coorg, and the Manjarabad country north of it, especially the wild and romantic country of Mélbangádi in which the Hemavati rises, may be intended.* This view is strengthened by finding that the kings of Hombucha (Humcha, near Nagar†) in inscriptions dated S. S. 847 and 899 are styled *uditogra vamsa tilakam* and *mahogra vamsa lalámam*, both meaning 'ornament of the Ugra race'. It follows therefore that the kings of Hombucha and of Coorg were of a common race, and this name Ugra, which is explained as meaning in vedic Sanskrit 'very strong', may possibly account for the name Balam, having the same signification in Kannada, applied to the more modern principality which formerly existed in Manjarabad.‡

But the time of which we are writing long precedes the formation

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* The reference to Cashmir may be credibly explained as meaning Sringeri in Kadur District, for whose connection with Cashmir, see Vol. I, 378, & II, 444.

† See Vol. II, 353 & 373.

‡ The Humcha kings, whose progenitor was Jinadatta Raya, a prince of the sola race (see Vol. II, 353, 373), also claim to be *uttara Madhurádhisvara*, lords of the northern Madhura (now Muttra) and therefore of common origin with the Pándyas of Madhura in the south (see Vol. II, 297). If the Ugra kings of Coorg had similar pretensions, it may account for some traditions of their descent from the Pándus, which are supported by reference to the custom of polyandry.

of the pályam of Balam. It carries us back to near the period when the Kadambas, being subdued by the Chalukyas, which occurred in the 6th century, had been deprived of their territory in Mysore and confined to the government of Hánagal and other districts in Dharwar. The northern parts of their ancestral dominions in Mysore were formed into the Chalukya province of the Banavase Twelve Thousand, while the southern parts, being perhaps too remote for direct control, were settled upon Jinadatta Ráya, the founder of the kingdom of Hombucha or Pomburchchha, and his successors, as feudatories of the Chalukyas. These Humcha kings were Jains, and they gradually, as related in Vol. II, extended their possessions southwards, removing their capital first to Sisila or Sisukali on the Manjarabad and Canara frontier, 20 miles north of Subrahmanya, and thence, after overrunning all the maritime districts of Canara, establishing the seat of their government at Karkala.

Cheras.—What portion of the extreme south of the Kadamba kingdom was not included in the conquests of the Humcha kings, was absorbed into the empire of the Cheras. That south Coorg was ruled by the latter, we have evidence in three stone inscriptions in Kiggat-nad—one in Peggadur or Heggalur, one in Biliur or Baliur, and one in Kotur.* The first is a grant to a Jain basti, made in the year Isvara (probably A. D. 857), by Satya Vákya Kongini Varmma Dharmma Mahárájádhirája, whose name wasRáchamalla Permmanadi. He also had the titles lord of Kolálapura (Kolar) and of Nandagiri (Nandidroog), and is specially described as the sovereign of Srípura, as if that city, wherever it was, were his residence.† The second grant is dated S. S. 809 (A. D. 887), and also made to a Jain temple‡ by a king bearing the same titles, substituting Konguni for Kongini, but whose name was Permmanadi. He came to the throne in A. D. 869. This same king makes the third grant, which is without date, remitting, on condition of service § and to enable him to keep up his position, the payment of certain dues from the son of Jedala Ereyanga gámunḍa, whose estate seems to have been in Kalnáḍu.

* See *Ind. Ant.* VI, 99; II. 155. A much earlier inscription of this line, on copper plates, dated A. D. 466, was found in the Mercara Treasury, but does not relate to Coorg. *Ind. Ant* I.360.

† Sripura is also mentioned as if a royal residence in the time of Kongani III, A. D. 777, and as if connected with the Nirgunda kingdom. See Nagamangala plates, *Ind. Ant.* II., 161.

‡ *Satya Vákya Jinálaya,* the Jain temple of the Word of Truth.

§ The tenure is called *gaṭṭibiḍe,* no doubt the same as the modern *kaṭṭubaḍi.*

Hoysala Ballalas.—To the Chera and Chalukya dominions in Mysore, the Hoysala Ballala kings succeeded, whose origin seems also traceable to the neighbourhood of Humcha, one of the gurus of which claims to have been the Yati at whose exclamation of *Hoyi, Sale*! the founder of the line killed the tiger which was adopted as their crest, and from which incident they took the name Hoysala.* Their dynasty first rose to power in the 10th century, and as the Karkala rulers are known to have been subject to them, as well as the Malabar country, there is little doubt that Coorg too came under their sway. When the Ballala dominion was overthrown by the Muhammadans under Káfúr in 1310, the western provinces, and Coorg amongst them, seem to have escaped the ravages of the conquerors, for the Ballala king retired to Tondanur (Tonnur, near Seringapatam). But ten years later, when Mubárak Khilji made his expedition into the Dekhan and put an end to the Yádava dynasty of Devagiri, he sent a force under his favourite, Khusru Khan, to conquer Malabar, which the latter effected in the course of a year and brought a great treasure to Delhi. In this conquest it is supposed that Coorg was included.

Vijayanagar.—In 1336 was founded the city of Vijayanagar, whose princes, also said to have derived their origin from the Kadambas, were the paramount sovereigns in the south of India until 1565. Their interest in the neighbouring province of Balam, and efforts to colonize it have been already described (Vol. II. 298). Ferishta, at the end of the 16th century, casually mentions that Coorg was governed by its own princes, and it seems that under the Vijayanagar empire Coorg was subdivided into a number of small districts called Kómbus, ruled by chiefs styled Náyaks, who, like the Pálegars of Mysore, were doubtless tributary to the supreme power but exercised such rights of sovereignty within their own domains as their remote and secluded situation gave abundant opportunities for.

According to tradition the country was divided into 12 Kómbus and 35 náds. The Náyaks guarded their respective territories by the boundary and defensive ditches called *kadangas* still existing,† but were engaged in constant feuds among themselves, until they finally succumbed to the wily encroachments of the Háléri Pálegars.

* See Vol. I, 213 and 273.

† From the Biliur inscription above mentioned it is evident that these *kadangas* not only existed as far back as a thousand years ago, but bore particular names, as the one therein called the *Penne gadanga*.

The number of principalities governed by separate Náyaks is not known, there may have been one to each Kómbu. The *kaimatta* or ancestral monument of the Achu Náyaka of Anjigeri-nad in Kiggatnad taluk is still in good preservation. The family was exterminated about 60 years ago. Of the Beppu-nad chiefs, the name of Utta Nayaka of the Arméri house is still in popular remembrance. In Padinálknád the name of Karanembáu, the chief of Bhágamandala, is mentioned with veneration. There may have been others, but the names of their houses are no longer known.

The Coorg Rajas.—Among the Palegars who on the decline of the Vijayanagar empire assumed independence, was the Nayak of Keladi, Ikkéri or Bednur (Nagar in Shimoga District). The founder of the line had been endowed with a government comprising Gutti (Chandragutti), Bárakúru, and Mangalúru, and his name was changed into Sadásiva Náyaka. He and his descendants possessed the government for 203 years, from 1560 to 1763.

It appears that during the reign of this neighbouring dynasty, an Ikkéri prince came to Coorg and settled in Háléri nád. At first he assumed the pious garb of a Jangam or Lingayat priest, and as such gained a considerable influence over the people of the surrounding náds. When feeling sure of his position, he imposed upon his followers, instead of the voluntary offering of *dhúli batta* (the dusty grain of the threshing floor), a regular tax of one and a half butty of rice, and nine annas eight pies in cash per house per annum. His next step was to require alternate parties of the people to guard his dwelling on the Háléri farm. These watchmen were called *chauḍigára*, a name ever afterwards retained for the Coorg Rája's troops.

Having at length openly declared himself, and being acknowledged by his adherents as ruler of Háléri and of the surrounding náds, Karanembáu, Náyak of Padinalknád, also submitted, and so did the others, under the condition that they should receive three-fourths of the revenue and pay one-fourth to the Háléri chief. But his increasing power soon threatened the safety of the Coorg Náyaks, who at last were put to death, and the whole country brought under the Háléri government.

The following is the succession of the line of Coorg Rajas thus established, so far as it has been traced :—

			Period A. D.	
Víra Raja	...	...	...	
Appáji Raja	...	...	...	
Muddu Raja	...	...	1633—1687	
Dodda Vírappa	...	...	1687—1736	
Chikka Vírappa	...	...	1736—1766	
Muddu Raja Muddaya	}	...	1766—1770	
Devappa Raja	...	...	1770—1774	
Linga Raja	...	...	1775—1780	
Dodda Víra Rajendra		...	1780—1809	
Linga Raja	...	...	1809—1820	
Vira Raja	...	...	1820—1834 (died 1862)	deposed

That the Coorg Rajas were aliens to the country is evident from the fact that they were Lingáyats, whilst the Coorgs maintained their own crude form of demon and ancestor worship, and rarely joined the Sivácháris.

With the ascendancy in Coorg, of the Háléri princes, who spoke Kannaḍa or Canarese, this language became the written official medium, and counteracted the Malayálam influence. But however great the latter may have been, through the intellectual superiority of the Malayálam people over the savage Coorg mountaineers, who dreaded their supposed supernatural powers, it never laid a beneficial hold on the Coorg mind by imparting the means of acquiring knowledge in the Malayálam tongue. It is true the horoscopes which the Kanyas wrote, and still write, for the Coorgs are in the Malayálam language, but they are unintelligible to the Coorgs. Thus it was left to the Coorg Rájas of the Háléri house to mould, or rather to disfigure the Coorg mind, into the character in which the English found it on their assumption of the government in 1834.

That it was of the most pitiable description we have enough evidence to adduce. Lieut. Connor thus describes the condition of the people under Linga Rája, and the picture applies equally well to the times of his predecessor and of the late Rája:—"The chief of Codagu exercises an authority that knows no restraint. He shares in common with the gods the homage of the people, and a more than ordinary portion of eastern humiliation is observed towards him ; he is approached with a reverence due alone to the deity, and addressed with all the servility fear could yield or despotism claim ; in his presence, in which no subject dare be seated or indeed within the precincts of his fort, the subject clasps

his hands as in the act of prayer—the last sign of slavish vassalage—and he is accosted in a language quite correspondent with this suppliant attitude; his subjects know no duty more imperious than attending to his mandates, which, received with veneration, are executed with singular precision, and his projects of whatever nature seconded without enquiry; nor would the most presumptuous hazard an opinion as to the propriety of his commands or actions. But fear alone produces this instantaneous compliance with his will, however capricious; and obedience is maintained by an exemplary severity that, however it may command submission, cannot create affection.

The rigorous exercise of such unbounded power will of course be tempered by customs and usages, which, having the force of law and sanctity of religion, must challenge some respect, but the real situation of the people is complete slavery. Under so arbitrary a sway, safety of person and permanency of property must depend on the precarious will of the ruler; political freedom forms no part of the elements of an Asiatic system of government, nor perhaps is it desirable it should; but the inhabitants of this little State are interdicted from almost any share of that practical liberty which their neighbours enjoy."

Col. Fraser, in his despatch to the Supreme Government, dated 7th April 1834, states: "The whole and entire power of the country, and almost the very faculty of thinking, seem to be concentrated in the Rája himself; and we shall continue to know little or nothing of the disposition and wishes of the people of Coorg until the utter and permanent abolition of the power of the Rája shall emancipate them from their present slavish fear." Again, under date 12th April 1834: "Their minds are so abject and enslaved that they (the Coorgs) dare not speak against their late Rája, or they have not a motive for doing so." Again, in a letter dated 14th July 1834: "If we could succeed in dispelling the moral gloom that has weighed upon the spirits and faculties of the people, as a consequence of the wretched system of government under which they were placed, an effect that I am happy to say is becoming daily more perceptible, I think the small district of Coorg will be found, in its ameliorated condition a year or two hence, to possess many advantages denied to other parts of India."

The history of the Coorg Rájas is delineated in the *Rájéndranáme*, a work compiled by order of Dodda Vira Rájendra Wodeyar, the hero of Coorg history, and the Coorg beau ideal of a warrior king. It comprises a period of 175 years, from 1633 to 1807.

A manuscript copy of the Kannada original was found in the archives at Mercara in 1834, which, with the original English translation obtained from the records of the Chief Commissioner's Office at Bangalore, was edited by Dr. Moegling, and printed for the Madras Government in the Mangalore Mission Press in 1857. The subjoined seal of the Coorg Rájas ornaments the front page. The names of the Rája and of his ancestors, as well as those of English Governor Generals, Governors and other high functionaries, are written with red ink throughout the book. The chronicle is very well composed. It gives the history of Coorg, especially the account of the Rája's exploits and of his intercourse with the officers of the East India Company, in simple language, which, though strongly impregnated with Hindustani words, yet thoroughly retains its Canarese character and favourably contrasts both in composition and idiom, with the bombastic would-be classical translation of the Kávéri Purana. The dates are given according to the Kali yuga.

The English translation made by Lieutenant R. Abercromby in 1808 at Mangalore, renders accurately the contents of Dodda Vira Rájendra's original, and very likely remained untouched by the Rája's successors, who were unacquainted with the English language. But the Kannada original was undoubtedly destroyed, after the preparation of spurious copies, one of which remained in the Mercara archives. For a long passage relating to the intrigues of Appáji Rája, in which the name of Channa Víra, another relative of the Rája's, is mixed up, does not appear in the English translation, and is probably an interpolation made by the late Rája after the murder of Channa Víra and his family, some time before the year 1825. The two last pages of the English translation, on the other hand, are not to be found in the Kannada. They were probably expunged by Linga Rája or his son, because they contained the last will of Dodda Víra Rájendra, the suppression of which lay in their interest. The translator, who could have had no motive to deviate from his original, finished the translation almost a year before the death of Víra Rája. Vira Rája's guilty successors have tampered with

other documents, forged some and destroyed others. The above conjecture seems, therefore, to be legitimate enough.

As for the trustworthiness of the *Rájéndranáme*, there is no reason to doubt the veracity of its statements, so far as they go, but it is very far from giving the whole truth. Three principal omissions deserve to be noticed.

By commencing the history of his family at so late a date, Víra Rája escapes the disagreeable necessity of disclosing two circumstances without a knowledge of which Coorg affairs contain much that is unintelligible, namely, the dependence of the Coorg Rájas on the Ikkéri royal family, from which probably they descended; and the fact that they belonged, with the Ikkéri family, to the sect of the Lingayats, while the Coorgs themselves are unconnected with any of the general religious systems of India. Haidar and Tippu, after having absorbed the kingdom of Ikkéri or Bednur, claimed the allegiance of the Coorg Rájas as a matter of course, and knew how to enforce their rights of sovereignty as long as their day of prosperity lasted.

The second point is indicated, indeed, but in the slightest possible manner, that the Coorgs, in their plundering expeditions into Mysore, the provinces on the western coast and the districts to the north of Coorg, pillaged without mercy the unfortunate towns, villages and farmhouses which fell into their hands. Remnants of the spoils of the low countries may yet be treasured up among the hoards of the wealthy families of Coorg. Noses, ears and hands were cut off by the Coorg banditti—they deserve no better name—without ceremony, for the sake of the jewels attached to them. The Coorgs became proverbial for wanton cruelty and sensuality in all the surrounding districts to which they extended their ravages.

Lastly, the Rája is most careful not even to hint at the system of terror by which he ruled his country. Human life seems to have had very little value indeed in his sight. He had been trained in a bad school. Haidar had cut off one whole branch of the family of the Coorg Rájas: Víra Rája's nearest relatives had died in prison at Periyapatna, the victims of hunger and disease: at Kurchi, his own wives and children were cut off in one night by the robbers sent from Kóte and led by a traitor, a Brahman. He had thus grown up amidst bloodshed and rapine. No wonder that he would not spare those who were, or whom he conceived to be, his enemies among his subjects. But the *Rájendranáme* is studiously silent

on these topics. The book was written for the use of his friends and patrons. For this purpose the English translation was made, at the request of Víra Rája, by Mr. Abercromby, and Hindustani translations distributed as remembrances among the higher officers in the Company's service. Vira Rája was anxious, more anxious than appears to have been natural in a person of his situation, to bear a fair character in the eyes of the English Sirkar. He seems to have been conscious that to his own people he was an object of terror, probably of hatred, and that he had no friend on earth but the English Government, whose gratitude he had indeed fully deserved.

We may now proceed to give a summary of the contents of this Coorg history, the English translation of which is available for reference where more detailed information is required.

The chronicle commences with the reign of Muddu Rája, who is introduced as the son of Appáji Rája, and the grandson of Víra Rája. He reigned at Háléri in 1633, but subsequently established himself at Madikéri (Mercara), where he built the Fort and a Palace in 1681.* He had three sons: Dodda Vírappa, Appáji Raja and Nanda Rája. After a long reign of 54 years, Muddu Rája died in 1687, and his eldest son Dodda Vírappa succeeded him. The second son settled at Háléri, and the third at Horamale.

Dodda Vírappa, with the harelip, was succeeded by his son Appáji Rája. The latter had a son, whose name was Chikka Vírappa, and with him this branch of the family came to an end. The succession thus passed to the Háléri branch, in which, though disputed at first by the Horamale branch, it continued till the extinction of the dynasty.

Appáji of Háléri had five sons, of whom three died in early life. Of the others, the eldest, Muddu Raja, had a son Appáji Rája; the second, Linga Rája, married Dévambikegamma, who bore him a son at the full moon of June 1763, the celebrated Víra Rájendra Wodeyar, the author and hero of the *Rájéndranáme.* His two brothers were Linga Rája and Appáji, the former of whom was the father of Vira Raja, the last king.

Of the Horamale branch, Nanda Rája had a son Muddaya, whose son was Mallaya, and his son was Devappa Raja.

* A member of the same house as the Háléri princes, it is added, used to live and reign at Periyapatna from the first, and the two branches considered themselves as one fam

The relationship of the descendants of the different lines will appear more clearly from the annexed genealogical table, in which is also indicated the order of succession of those who came to the throne.

Vira Raja.

Appaji Raja

i. Muddu Raja.

- ii. Dodda Virappa, *at Mercara*, *born* 1657, *died* 1736.
  - Appaji Raja, *b.* 1680 (?), *d.* 1729.
    - iii. Chikka Virappa, *d.* 1766.
- Appaji Raja, *at Haleri*, *born* 1670. (?), *died* 1737.
  - iv. Muddu Raja *b.* 1700, *d.* 1770.
    - Appaji Raja.
  - vi. Linga Raja *b.* 1710 (?), *d.* 1780.
    - vii. Vira Rajendra, *b.* 1763, *d.* 1809.
    - viii. Linga Raja, *d.* 1820.
      - ix. Vira Raja, *deposed* 1834, *died* 1862.
    - Appaji, *d.* 1808.
- Nanda Raja *at Horamale*, *died about* 1738.
  - iv. Muddaya *d.* 1770.
    - Mallaya
      - v. Devappa Raja *d.* 1774.

At the time when Chikka Deva Wodeyar was ruling in Mysore; Dodda Channammáji, the mother of Sómasékara Náyak in Ikkéri or Bednur; Dodda Sadásiva Rája in Sóde; Venkatádri Náyak in Bélur, that is, Balam; and Víravásu Rája (Ravi Varmma in the original) in Chirakal: the country of Periyapatna and of Coorg were one. The frontier of Mysore and Coorg then passed between Uddur and Kattemalalvádi.*

Dodda Virappa.—During the reign of Dodda Vírappa at Mercara, his kinsman, Nanjunda, was Rája of Periyapatna. Some of the officials of the latter opened a treasonable correspondence with Chikka Deva Wodeyar of Mysore, whom they invited to come and rule over them. Nanja Rája, perceiving the threatened danger, went to Mercara to implore the assistance of his relative, who, espousing his cause, marched immediately to support him. But on reaching Siddapur, he had the mortification to learn that Periyapatna had fallen, and that Víra Rája, the

* Kattemalalvádi is on the Lakshmantirtha river, near Hunsur.

son of Nanjunda, who had been entrusted with the command of the capital, seeing his situation desperate, had gallantly fallen in its defence, having previously, in compliance with the sanguinary dictates of honour, put to death his wives and children to preserve them from pollution.*

Encouraged by his success, the Mysore Rája, Chikka Deva Wodeyar, prepared for the conquest of Coorg. His army had advanced but a short way beyond Bálele in Coorg and encamped on the plain of Palupáre, when they were met by the Coorgs. Before daybreak Dodda Vírappa attacked them, and slew 15,000 men with 77 officers; the rest fled back into Mysore.

Immediately after this event, the Coorg Rája marched to Tómara, to oppose an invasion of the Rája of Kotangadi, who with an army of 5,000 Nairs had ascended the Ghats and awaited in a fortified camp at Tómara the issue of the Mysoreán campaign. Dodda Vírappa had previously detached a body of fifteen hundred men in advance, and the decisive victory gained soon enabled him to follow with a larger force. He made a spirited attack, forced the entrenched camp of Vira Varmma, and destroyed the Raja and his army at one blow.

After some time, Chikka Déva Wodeyar invaded Bélur in Balam, the country of Venkatádri Náyak. Dodda Vírappa, desirous of obtaining a share of spoil for himself, sent a force northward and seized upon the Yélusávira district. The Mysore Rája, having occupied most of the country, demanded that district as a part of its territory. But little disposed to restore what he could claim with as good a right as Chikka Déva, Dodda Vírappa declined compliance, and a predatory warfare ensued. After a short time, however, a compromise was effected: Coorg retaining the district in dispute, but Mysore receiving a portion of the revenue arising from it. On this account the Yélusávira district received the name of Itterige, or country paying revenue to two parties.

Dodda Vírappa had enjoyed but a short repose, when the Rája of Chirakal implored his aid against the arms of Sómashékara Náyak of Ikkéri or Bednur, who had already made rapid strides towards the conquest of his territory. The Coorg chief exerted his influence to avert the impending fate; the Náyak, however, refused to listen to his proposals, pleading the expense of the war in money and men. At last he yielded so far as to agree to evacuate the country on payment of 18 lakhs of rupees, which Víra Varmma promised to pay, and at his request Dodda Vírappa became security for. In returning to his

* This does not quite agree with Wilks' account in the History of Mysore, where the capture of Periyapatna is attributed to Kanthirava Narasa Rája in 1641. (See Vol. II. 265.)

own country, Sómashékara halted some days at Subrahmanya, where the Coorg Rája paid him a state visit.

Vira Varmma unhesitatingly paid nine lakhs of rupees, but when the second deputation from Coorg came and demanded the balance, he treated them most insolently. Dodda Vírappa forthwith despatched a force of 5,000 Coorgs, under his general Jógi Muttana, to ensure a more strict observance of the convention. Payment was delayed, however, from day to day. Muttana at length threatened; whereupon the Malayálam debtor formed a scheme to destroy the whole force which had come to dun him so disagreeably. Intelligence of this design reaching Muttana, he marched direct to Cannanore, defeating a body of Chirakal troops who opposed his passage, and by means of boats the Coorg force reached Kumbla, a port near Mangalore, and returned empty handed to Coorg through Tulu-nád. Dodda Vírappa seems to have taken no revenge on the treacherous Víra Varmma, but paid the remaining nine lakhs to Sómashékara, who presented his kinsman in return with a number of villages in the Tulu country contiguous to Coorg, "to supply him with milk (*amrita*)". Dodda Vírappa at the same time, in order to secure a regular supply of cocoanuts for the tutelary goddess, took this opportunity of purchasing the Sulya district with money taken from the treasury of the Tale Kávéri temple. The whole district which thus became a part of the territory of the Coorg Rájas was called *Amara-Sulya.*

Dodda Vírappa evinced throughout his long and vigorous reign an unconquerable spirit, and though surrounded by powerful neighbours, neither the number nor the strength of this enemies seems to have relaxed his courage or damped his enterprise. He died in 1736, 78 years old. Two of his wives ascended the funeral pile with the dead body of the Rája.

Chikka Vírappa.—On the death of his grandfather, Chikka Vírappa, who had already been anointed successor in 1730, assumed authority. His father, Appáji Rája, the only son of the late Rája, had incurred the suspicion of causing the destruction of his wife at the instigation of a favourite mistress, and been thrown into prison, where he languished for twelve years until his death. His son, who had shared his confinement, was then released, and, like many oriental despots, quitted a prison to seat himself on a throne. But his early years were clouded by misfortune; for having lived in prison from his childhood, he was sickly and subject to nervous complaints.

During his weak reign, a change ominous to the destinies of Southern

India took place in the government of Mysore. The restless ambition of an adventurer had succeeded to the peaceful and indolent rule of a Hindu prince, and Mysore, now under the vigorous government of Haidar Ali, threatened destruction to the smaller States in its vicinity. Haidar seems early to have turned his thoughts towards Coorg. When he took Bednur, which was thenceforth called Haidar-nagar (the present Nagar) and incorporated that kingdom with his growing territory, he considered himself the liege-lord of Coorg. But for a long while he was foiled in his assertion of suzerainty, till at last, by dint of fraud and force, he succeeded in coercing the refractory hill-chiefs into a state of vassalage.

As a preliminary step he urged a claim to the Yélusávira district, which had been relinquished by a former Government. Chikka Vírappa, unwilling to provoke so powerful an opponent, yielded to the demand. But Haidar, not satisfied with this concession, and fertile in expedients, soon found a pretext for breaking with the prince, and sent an army against Coorg in 1765 under Fazal ulla Khan. Many battles were fought between the two countries on the north-eastern frontier. At last the Mysoreans were defeated, and Haidar offered to the Rája of Coorg eternal peace and the Uchingi district, contiguous to the northern frontier of Coorg, for 3,00,000 pagodas. Chikka Virappa acceded to the proposal. He had paid a portion of the sum and sent hostages for the remainder, but the stipulations on the part of the Muhammadan commander were as yet unexecuted, when the Rája died.

Muddu Raja and Muddaya.—Having no children, the family of Dodda Virappa became extinguished, and in its stead Muddu Rája and Muddaya, the representatives of the Haléri and Horamale families, ruled Coorg together in good harmony. They immediately demanded the execution of the treaty, but Haidar, under various pretexts, eluded its fulfilment. After protracted fruitless negotiations, the Rájas recommenced hostilities. Linga Rája, the younger brother of Muddu Rája, attacked Fazal ulla Khan near the Yélusávira district and defeated him. Attempting to retire towards Mangalore by the Bisli ghat, his Coorg opponent outmarched and faced him again, and completely routed his army. The whole camp, treasure, guns and ammunition fell into the hands of the Coorgs. Haidar proposed peace, and in lieu of the Uchingi country, gave up the districts of Panje and Belláre in return for the sum of 75,000 rupees already paid to his general, and fixed the boundary between Mysore and Coorg at the river Sarve. Thus peace was for a while established in 1768.

Devappa Rája.—In 1770 both Muddu Raja and Muddaya died. Linga Raja of Haléri wished to see his nephew, Muddu Raja's son, on the throne, while on the part of the Horamale family, Mallaya, the son of Muddaya, proposed his own son Dévappa Rája as successor to the throne of Coorg. A fatal family dispute arose, which led the way to foreign subjection. Linga Raja, being unable to enforce his claims, fled with his son Vira Rája and his nephew Appáji Rája, to seek the powerful aid of Haidar, who at this period exercised supreme control in Mysore. Wolf Haidar was delighted to be chosen umpire between the quarrelling jungle-sheep of Coorg, and promised every assistance to his new clients, whom he kept as his guests at Seringapatam. The irruption of Triyambaka Máva, uncle or father-in-law to the Srímant Peshwa of Poona, which occurred at this juncture (1771), gave full employment to Haidar's arms, and obliged him reluctantly to postpone any attempts at improving a circumstance so congenial to his designs.

After the departure of the Mahrattas, a severe famine prostrated the whole of Mysore. Linga Rája suggested an expedition into Coorg, where plenty of grain would be found. Haidar Ali took his advice, and in 1773 marched his army into Coorg by way of Arkalgúdu and Betti kanave, but was repulsed with loss in Yedava-nád. Intrigue, however, removed the obstacles which force could not overcome. The seed of discord was sown amongst the adherents of the ruling prince, and the Mysore troops, on again passing the frontier at Bálele in Kiggat-nád, were joined by a large body of Coorgs, and marched without opposition straight to the capital, Mercara. Dévappa Rája sought refuge with the Rája of Kóte, but true to the character of his house, Víra Varmma gave the fugitive Coorg an inhospitable reception, saying: "Your ancestor, Dodda Vírappa, took the life of my ancestor Víra Varmma at Tómara. Your head shall now atone, unless you redeem yourself with a round sum." The hapless refugee paid to his treacherous friend Rs. 1,666, all he had; but feeling still insecure, fled in disguise with only four attendants. At Harihar he fell into the hands of Haidar's people, and was carried to Seringapatam, where his family already lay in prison, and was murdered together with them. Thus was the Horamale branch of the Coorg royal family cut off by the sword of Haidar Ali.

Linga Rája.—The Nawab now offered to restore Coorg to Linga Rája, if he paid the expense of the expedition. But the resources of the country being exhausted, he consented to receive instead a yearly tribute

of Rs. 24,000. He also sanctioned the Coorg Rajá's taking possession of a part of Wynád said to have been wrested from them at some remote period; but, apparently repenting of his moderation, he after a few months demanded and obtained, though with constrained assent, the cession of Amara-Sulya, Panje, Belláre and Yélusávira. Meanwhile, Linga Rája, with a force of 3,000 Coorgs, invaded Wynád, and erected a wooden fort at Kalpavati, by means of which, and a force of 2,000 men, he kept the district for five years.

Appáji Rája died in 1775, and Linga Rája who had espoused his cause, being himself seated on the throne, set aside the claims of his two other nephews, whom, however, he brought up together with his own son Víra Rája Wodeyar. In 1779 the Wynád garrison was obliged to retire, being short of provision and closely pressed by the Rája of Kóte. Upon this disagreeable news, Linga Rája despatched a body of 2,000 Coorgs, headed by his two nephews. This force was intercepted on the way by the Rája of Kóte and defeated; amongst the slain was one of the princes, and the other, being taken prisoner, was soon after put to death.

Víra Rájendra.—Linga Rája died in the beginning of 1780. His sons, Víra Rájendra Wodeyar and Linga Rája, were of tender age, the eldest being only about 16. Haidar, conceiving it a favourable moment to complete the spoliation he had so successfully begun, assumed entire possession of Coorg, under the pretence of being guardian to the princes until they should come of age. Meanwhile they were to reside in the fort of Gorúru.* A Brahman named Subbarasaya, formerly *karnika* or treasurer of the Coorg Rája, was appointed to the government of Coorg, by the usurper, and a Mussalman garrison held Mercara fort, which Haidar caused to be strengthened.

Enraged at the abduction of their princes from their country, and at the Brahmans lording it over them, the Coorgs in June 1782 broke out in open rebellion, and on hearing that Haidar had marched for the Carnatic to oppose the British army under Sir Eyre Coote, they drove the Mussalmans out of the country and proclaimed their independence.

The death of Haidar prevented an immediate retribution; but Tippu Sultan, his son, was fully determined on the reconquest of Coorg. He first sent the family of the Coorg Rájas to Periyapatna, and after having treacherously seized General Mathews and his officers at Nagar, and reduced Mangalore in 1784, he marched through Coorg on his way to Seringapatam, when he compounded matters with the insurgents.

* In Arkalgudu taluk, Hassan District.

On this occasion, according to Col. Wilks' account, Tippu is said to have harangued the Coorgs on the subject of their moral and political sins in the following words: "If six brothers dwell together in one house, and the elder brother marries, his wife becomes equally the wife of the other five, and the intercourse so far from being disgraceful is familiarly considered as a national rite; not a man in the country knows his father, and the ascendancy of women and bastardy of your children is your common attribute. From the period of my father's conquest of the country you have rebelled seven times, and caused the death of thousands of our troops; I forgive you once more; but if rebellion be ever repeated, I have made a vow to God to honour every man of the country with Islam; I will make you aliens of your home and establish you in a distant land, and thus at once extinguish rebellion and plurality of husbands, and initiate you in the more honourable practice of Islam." But scarcely had Tippu left, when the Coorgs, stirred by the apprehension of incurring his vengeance, again took up arms, and repossessed themselves of their native hills in 1785.

To suppress this revolt, Tippu despatched a force of 15,000 men, under Zain-ul-Ab-i-din. At Ulagulli in Mudugeri-nád, the Mussalmans were opposed by a body of 4,000 Coorgs, who after a sharp encounter forced them to retire to Bettadapur with the loss of their baggage. The ill success of his general induced Tippu to take the command in person, and having collected another army, he entered Coorg by the same route and reached Mercara with but little loss, where he effected an amicable settlement. But under pretence of peaceful intentions and conciliatory measures, Tippu allured most of the Coorgs to Tale Kávéri, and when they felt most secure, he suddenly seized them with their families, about 85,000 souls, sent them to Seringapatam, and carrying out his former threat, had them forcibly circumcised. On the auspicious day on which he added so great a number to Islam, he assumed the royal dignity and declared himself independent of Delhi.

Into depopulated Coorg he sent Mussalman landlords, and gave to them the lands and slaves of the exiles, besides a supply of labourers from Adwáni in the Bellary district, and armed them with a degree of cruel proscription. "The country is given to you in jaghir" were his instructions, "improve it and be happy. The extermination of those mountaineers being determined on, you are required, as an imperious duty, to search for and to slay all who may have escaped our just venge-

ance; their wives and children will become your slaves." A Brahman named Nágappaya, a nephew of Subbarasaya, was charged with the government of Coorg; but was soon convicted of embezzlement and condemned to the gallows, when he fled to the Kóte Rája in Malabar.

Such was the state of affairs, when in December 1788, Víra Rája or Víra Rájéndra Wodeyar, accompanied by his wife and his two brothers Linga Rája and Appáji, the principal survivors of the Coorg family, effected his escape from Periyapatna after a confinement of six years. Leaving his family in a secure retreat at Kurchi in Kiggatnád, Vira Rája was inveigled beyond the frontier by Nágappaya, and fell into the power of Vira Varmma, the Kóte Rája, who availed himself of his misfortunes and obliged him after some detention to cede, as an atonement for the death of his ancestor who was slain at Tómara, the site of a fort at that place and to give up for ever three valuable and extensive districts, *viz.* Kiggatnád, Amatnád and Yedenalknád. Complying under the pressure of circumstances, Víra Rája thus purchased his freedom and returned to Coorg. A fortnight after, Vira Varmma ascended the Ghats to take possession of the ceded districts. Now came Vira Raja's turn. With a number of Coorgs, who had rallied round their chief, he surrounded the camp of the Kóte Rája, and forced him not only to return the document extorted at Arala, but to renounce also on his part every claim to the Wynad country.

Vira Raja now sallied forth at the head of his Coorgs to fight the Mussalmans. In a short time he had cleared the country of the usurpers from Bisli ghat to Manantody. Successful plundering expeditions into the Mysore were carried on at the same time, and large supplies of cattle and grain carried away into Coorg, where they were divided among the adherents of the Rája. During this season, full of daring and successful exploits, the gallant Vira Raja once, on his return from an expedition into Mysore, found the residence of his family at Kurchi a heap of ruins and ashes. Every soul of his family had been destroyed and all the old family treasures carried off. The runaway Nágappaya had shewn the way to a troop of Nair banditti and Mullu Kurubas, despatched upon this errand of treachery and blood by the fiendish foe of the Coorg Rájas, the Kóte Arasu.

Tippu Sultan, irritated by the daring incursions into his territories, determined on retribution. He ordered a large force into Coorg, under the command of Golam Ali, who carried fire and sword all over the country.

Viraràja must soon have succumbed to the superiority in numbers and discipline of the Mysoreans, had not a revolt of the Malayálam Rájas compelled Tippu to order Golam Ali with his army to the Western Coast. He was not, however, permitted to leave Coorg unmolested. On his March he was fiercely attacked at the Kodantur pass and suffered severe losses. Thereupon Tippu sent a considerable reinforcement under four captains, amongst them a Frenchman. Vira Rája lay in wait for them at the Heggala pass and dispersed the Mysoreans, who left 800 men dead on the ground and 400 wounded. Their baggage and stores fell into the hands of the hill-men; the whole force might have been destroyed, had not the Coorgs preferred plundering to fighting. This booty was most seasonable. The prisoners were sent back into Mysore.

Tippu was alarmed, and despatched Buran-u-Din, his own brother-in-law, with a strong army and large supplies, to secure Coorg by strengthening the four forts of Kushálnagara (Fraserpet), Mercara, Beppunád and Bhágamandala. On his way to Mercara he was attacked and beaten by Vira Rája, but escaped thither with the loss of one half of his military stores. Without having seen the other forts Buran-u-din returned to Seringapatam, and concerted with Tippu another campaign for the same purpose; but Vira Rája anticipated their design by storming and dismantling the several forts.

At the head of 1,500 Coorgs, he marched in June 1789 against Kushálnagara on the banks of the Kávéri. A sally from it checked his advance guard, but coming up to their support with the main body, after an obstinate encounter he captured the place, having closely followed the enemy as they fled in at the gate. The garrison endeavoured to escape by swimming the river, but were pursued with such success that 500 out of 700 were killed. The Killadár's head was laid at the feet of the Rája. Kushálnagara was sacked and the fort burnt. In August, Víra Rája attacked the fort of Beppunád. The garrison capitulated and obtained a free passage through Coorg. The fort was destroyed. By dint of extraordinary exertions, Buran-u-din, dividing his army into three columns, succeeded in throwing supplies into the fort of Bhágamandala, but was repeatedly attacked and beaten on the march, and had to fall back on Seringapatam. The capture of the fort, which was of some strength, speedily followed. Víra Rája planted his guns on the hill of Mumbáratu, and pointed them with his own hand against the fort, which was well defended. After five days the place fell. Three copper tiles in the roof

of the temple at Bhágamandala had been destroyed by the Rája's cannon balls, they were replaced by tiles of silver. After this achievement, Víra Rája sent a detachment into the Tulu country to take possession of Amara-Sulya, which Linga Rája had ceded to Haidar. There was now only Mercara left in the hands of the Mussalmans, under Ali Beg, but he was cut off from all communication with Mysore, and in fact a harmless prisoner.

A few remarks on the military force of Coorg at this time may prove of interest. As the Jamma Coorgs held their land by a military tenure in return for the immunities which they enjoyed, all able bodied men of this active and warlike peasantry constituted the Rajá's military force, which, though irregular in its organization, was kept in constant practice of its duties. For the personal services of the Choudigaras or Coorg soldiers as guards, for a period of fifteen days at a time, enjoined by the Rájas and admitted by the ryots, were rendered with cheerful obedience.

Under the chief command of the Rája, the force, numbering at times from six to ten thousand Coorgs, was subdivided into bodies of various strength, the smallest numbering from ten to a hundred men under a Jemadar; any larger and more indefinite number was commanded by the Káriagára, who again acted under a Sarva-káriagára or General; both were distinguished by a gold banded scarlet head-dress, the *kombu toppi*. As the Coorg force was not a standing army, it received no pay. Whilst on active duty as guards, or during warfare, the soldiers were maintained at the public expense, and being remarkable for their predatory habits, they largely shared with the Rájas in the spoil. Without discipline and organization, the Coorgs displayed their strength chiefly behind their stockades and kadangas. In the open field they rarely faced the attacks of regular troops.

About this period the first connection between the English and the Coorgs took place. Desirous of gaining the friendship of so able a partizan, and foreseeing the strategical value of Coorg in the impending struggle with Tippu, the Government of the Company eagerly seized the proffered hand of Víra Rája, who dreaded and hated Tippu, from whom he could expect no mercy, and whose assurances and promises he knew he could never trust. His hopes depended on his success in gaining the support of a powerful ally. His eyes were directed towards

the rising star of the Company. The union with Tippu's enemies was therefore effected without difficulty.

On the receipt of orders from Bombay to conclude, in the name of the British Government, an offensive and defensive alliance with the Rája of Coorg, Robert Taylor, the English Chief at Tellicherry, invited the Rája to a conference. Accompanied by Capt. Brown, who had been sent to conduct him to the head-quarters of the Company on the Western Coast, Víra Rája repaired thither in October 1790.

A formal treaty was concluded, with the following stipulations:—

1. While the sun and moon endure, the faith of the contracting parties shall be kept inviolate.
2. Tippu and his allies are to be treated as common enemies. The Rája will do all in his power to assist the English to injure Tippu.
3. The Rája will furnish for fair payment all the supplies his country affords, and have no connection with other "topiwalas" (*viz*: the French).
4. The Company guarantee the independence of Coorg, and the maintenance of the Rája's interests in the case of a peace with Tippu.
5. An asylum and every hospitality is offered to the Rája and his family at Tellicherry until the establishment of peace.

God, sun, moon and earth be witnesses!

Signed,

Robert Taylor, Esq., on behalf of the Governments of Madras, Bombay and Bengal.

Vira Rájendra Wodeyar, Rája of Coorg.

When Sir Robert Abercromby, the Governor of Bombay, arrived at the coast, the Rája was invited to an interview and was escorted by an officer and a company of sepoys. He on this occasion interceded with his new friend, Sir Robert Abercromby, for the poor Bibi of Cannanore and her son. She had made an attempt to decoy the English detachment at Tellicherry to Cannanore and betray it into the hands of the Mussalman army; Sir Abercromby had therefore resolved on deposing her, and sending her with her son to Bombay. Vira Rájendra effected a reconciliation, and thus requited the service which the Bibi's ancestor,

Ali, had rendered to his ancestor, Dodda Virappa with the harelip, by delivering his captain from the hands of the Chirakal Rája.

Meanwhile the Mussalman garrison at Mercara had consumed all its provisions. Tippu, afraid of losing his last stronghold in Coorg, despatched a convoy with a considerable force under Khádar Khan. On its reaching Mallusóge (near Fraserpet), Vira Rája attacked and repulsed it, with a loss of 500 men on the side of the Mysoreans. Encamped upon a little hill near the battle ground, with the provision bags piled up for defence, the beaten troops expected a new attack, for which the Coorgs longed with impatience ; but Vira Rája forbore. Recognising in Khádar Khan, the commander of the Mussalmans, an old acquaintance who had befriended him during his captivity at Periyapatna and protected the honour of his sister, Vira Rája resolved to spare his life, and, when subsequently informed by Khádar Khan that unless he could accomplish his object he was sure to be destroyed with his family by Tippu, the Rája ordered his men to escort the convoy to Mercara and to invite Jaffar Ali Beg to capitulate, which he did after the new provisions were consumed. These extraordinary proceedings could not fail to raise a suspicion of treachery in the mind of General Abercromby, that the Rája was leagued with Tippu against the English. Vira Rája satisfactorily explained his motives, and however the General might disapprove of his acts, he was equally assured of his sincerity, as struck with his romantic generosity. On the evacuation of the Fort of Mercara, all its guns, ammunition and treasure were delivered to the Coorgs, and the Rája, who had come over from Nalknád, liberally supplied the wants of the captured garrison and permitted them to withdraw in safety across the frontier.

He was now for the first time undisturbed master of his ancient patrimony, but the repeated devastations of which it had been the theatre, left it little better than a vast wild. No wonder, therefore, that Vira Rája, who had undertaken to provision the English force, determined on retaliating, by raids into the enemy's country, the injuries he had so long experienced. The spoil of 1,500 head of cattle and vast stores of grain soon evinced the success with which he had replenished his resources.

The period had now approached when Tippu was to encounter the most formidable combination he had yet met, and the capture of Bangalore gave hope of success. Lord Cornwallis advanced towards the capital from Madras, and General Abercromby was to meet him from the

west for support. A passage was prepared through Coorg for the Bombay army. The route of the Heggala pass was chosen. Víra Rája waited upon the General, and made over to the English Officers a great quantity of grain, in addition to upwards of a thousand draught cattle previously supplied. Vira Rája accompanied Sir Robert before Seringapatam. Operations had commenced with every prospect of an immediate and successful termination, when the severity of the monsoon of 1791 suspended active military operations and obliged both armies to fall back, Lord Cornwallis to Bangalore, Sir Robert to Bombay. The artillery, stores and ammunition belonging to the Bombay army, were left in charge of the Rája, who, during the rainy season, was engaged in purchasing all the grain he could from his own people and from the Pindári contractors of Tippu.

Aware of the great advantages that would attend the friendship of the Coorg chief at this juncture, Tippu now condescended to send a confidential officer, Khádar Khan, the friend of Víra Rája, with an autograph letter from Tippu, and letters from Mir Sádak, his prime minister, and Purnaiya, the minister of finance, soliciting Vira Rája's forgiveness and friendship, and offering as the price for his co-operation against the English, to cede the following districts on his eastern frontier, Heggadadévankóte, Periyapatna, Bettadapur, Konanur and Arkalgudu, and to extend his western boundary by the addition of certain districts dependent on Cannanore. Vira Raja shewed these letters to Sir Robert, who at the end of the monsoon had returned, and after consulting with him, replied to the Sultan's overtures in these words; "By similar fair speeches and promises you have formerly deceived and ruined Coorg. God has given me but one tongue, with which I have pledged fidelity to the English. I have not two tongues like you." Mussalman violence and treachery had now their reward. Vira Rája remained faithful to the Company, and the Bombay army had a safe road through a friendly territory into the heart of Mysore. Leaving part of his military stores not immediately required, at Heggola, in charge of a regiment commanded by Colonel Finch, who was to draw his supplies from the Coorgs, Sir Robert marched with the main body of the Bombay troops to Siddapur, where he received large supplies of grain which had been stored up in Kiggatnád.

The success of the first operations by Lord Cornwallis having driven the Mysore troops during two night attacks to seek shelter under the

walls of Seringapatam, about 5,000 Coorgs who had been carried away by Tippu, with their wives and children, altogether about 12,000 souls, made their escape in the confusion that ensued and returned to their native country. The Coorgs being better adapted to an active guerrilla warfare, than to the tedious operations of a siege, Vira Rája was desired to intercept a valuable convoy proceeding from Nagar to Seringapatam by the Vastára ghat. This service was effected with his usual address, and a warrant to plunder the neighbouring country coming within the limits of his commission, gave a wide license to the predatory habits of his followers. Part of the booty he distributed amongst the returned exiles, whom he had reinstated into their hereditary possessions; he also had houses built for them and provisions supplied for two months.

Lord Cornwallis made peace with Tippu under the walls of Seringapatam, on severe but still too easy terms. Tippu had to pay three crores of rupees, and to cede one half of his dominions to the Company and to its allies the Nizam and Peshwa, "from the countries adjacent, according to their selection." Coorg was in danger of being overlooked and sacrificed. It required the zealous intercession of Sir Robert Abercromby, to induce the Governor General to make an after demand for the cession of Coorg, though not adjacent to the Company's territory, in order to keep faith with Vira Rája and to save him from the fangs of Tippu, whose first move after the peace would no doubt have been to wreak his vengeance upon his former vassal. The rage of Tippu was unbounded. "To which of the English possessions," he cried, "is Coorg adjacent? Why do they not ask for the key of Seringapatam?" The treaty was in danger of being broken off; but Lord Cornwallis remained firm. English guns, which had already been sent away, were ordered back, and Tippu began to prepare for defence. At the last moment he gave an unwilling assent to the demand, and admitting the stipulation which guaranteed the independence of the Coorg principality from Mysore, he transferred to the English his claims of allegiance and the annual tribute of Rs. 24,000 from the Rája; whereupon peace was concluded, March 1792.

Sir Robert Abercromby, on meeting Vira Rája at Heggala in April 1792, informed him of the terms of the treaty, and requested him to give back the districts which he had lately wrested from Tippu, informing him that he was expected in future to pay his tribute to the English

Government. Vira Rája was indignant at both these propositions, for he had expected some better reward for his important services. Sir Robert did all in his power to pacify the brave ally who had served him so well, but of course the Mysore territory had to be restored, and the Rája's dream of "an independent principality of Coorg" could not be realized. Sir Robert, however, appeased Vira Rája by promising him an English engineer to rectify the boundaries, which proved the more desirable since Tippu extended his claims also to Amara-Sulya, besides the districts of Panje and Bellâre. The two latter the Rája yielded, the former remained in his possession.

At his last meeting with Vira Rája at Cannanore in March 1793, when proceeding from Bombay to Calcutta to take up his appointment as Commander-in-Chief of Bengal, Sir Robert honoured the Rája by drawing up a new agreement, to satisfy this gallant ally and to bind him still closer to the interests of the Company. The terms of the document were these:

1. The Rája of Coorg has himself recovered his hereditary principality from Tippu Sultan. The Company have in no wise assisted him in this struggle. When hostilities between Tippu and the Company commenced, the Rája, of his own accord, attached himself to the Company, and concluded a treaty, the documents of which are preserved in the archives at Tellicherry.

2. The Rája freely opened his country to the Bombay forces which marched from Tellicherry to Mysore, and was most zealous in providing the Company's troops with every thing he could procure for them in Coorg and Mysore. Without his friendly assistance, the Bombay army would have met with great difficulties. Of his own accord, the Rája refuses to receive payment for his supplies of grain, cattle, &c.

3. Tippu repeatedly tried to shake the fidelity of the Rája, but the latter never swerved from his allegiance to the Company.

4. In March last, when the treaty was concluded at Seringapatam, Lord Cornwallis, in order to free the Rája of Coorg entirely from the power of Tippu, desired to take him under the special protection of the Company. Tippu raised the most violent opposition, but in vain. Upon that he falsely stated that Coorg had paid him a yearly tribute of Rs. 24,000, which he would transfer to the Company.

5. In opposition to this falsehood, the Rája of Coorg asserts that

he has never paid such a tribute ; but he is quite willing to pay, of his own free will, the sum of 8,000 pagodas (24,000 Rs.) to the Company every year for their friendship and protection.

6. The Company, on the other hand, engages to give no molestation to the Rája, and in no wise to interfere with the government of Coorg ; for the Rája is quite competent to take care of his own affairs.

Cannanore, 31st March 1793. } Signed, *Robert Abercromby.*

P. S. The above 8000 pagodas, 3 rupees being an equivalent for 1 pagoda, are to be paid annually at Tellicherry.

From this time to the end of his life, Víra Rája remained the trusty friend of the Company, and his affairs prospered. On the place where he had first met with General Abercromby on his march to Seringapatam in 1791, the Raja had founded the town of Virarájendrapet. This was in 1792. In April 1795 he took up his residence in the new palace built at Nalknád.

Meanwhile, Tippu, maddened with revenge against the Chief who had so long alarmed his fears and so successfully defied his power and resisted his arms, resolved on his destruction by the basest means. He gained over Linga Rája, a relative of Vira Rájendra, to undertake with some Coorgs the foul plot of shooting the Rája at a favourable spot in the jungle on his way to Mercara. The first attempt failed ; but Tippu, little controlled by feelings of compunction, concerted with Linga Rája more effective measures to accomplish his design. Two of his best marksmen were to lie in ambush in some place belonging to Linga Rája, and shoot the Rája when coming from his new palace at Nalknád to attend the Sivarátri festival at Mercara. The conspiracy, however, was betrayed, the assassins seized, and during the night-scuffle Linga Rája and his family were killed. The two would-be murderers were kept alive at Virarájendrapet as manifest witnesses of Tippu's treachery, but each had one leg cut off to prevent their flight. Letters of congratulation on his providential escape were received by the Rája from Sir John Shore, the Governor General, and from Mr. Duncan, the Governor of Bombay.

Vira Rája having no sons, he resolved in 1796 to marry a second time. In front of the palace at Nalknád a fine pavilion, which may still be

seen, was erected for the occasion. The ceremony was honoured by a deputation from the English Commissioner at Malabar and a company of sepoys, and took place amidst a large concourse of people from Coorg and the adjacent provinces. Mahâdévamma was declared Ráni, and her children were to succeed to the throne of Coorg.

To shew more clearly the personal character of Vira Raja, and the tenor of his intercourse with the British Officials, the following letters of the Coorg Chief, written in 1798, are here given, in which he apprises his friends of the movements of his arch-enemy Tippu, whom he constantly watched, and who, ever since the hurried treaty of Lord Cornwallis, was secretly preparing for a new war with the Company.

To

CHRISTIAN PEILE, Esq.
Commissioner of Malabar.

From

VIRA RAJENDRA
of Haleri in Coorg.

14th February 1798.

Salam !

Until now I am well, and hope frequently to hear also of your well-being.

The news from the east are these : Tippu purposes to come to you by way of Coorg, and he has hitherto collected troops in the north, especially cavalry. Several regiments are stationed in Sakunipuram under Purnaiya and Mír Sahib. Besides there are 15,000 men at Mangalore and in the fort of Belláre. On the 16th February he is to leave his capital with his whole army to march upon my country ; at least so he gives out. It is said he also sent word to the Kóte Rája that as the English at Tellicherry would probably come to the assistance of the Coorg Rája, he should prevent them from ascending the Ghats. For this purpose, the Rája should, under pretence of performing some funeral rites, proceed to Tiranelli (in Wynád) and there hold a conference with Tippu. Since the conclusion of the peace in 1792, Tippu has never made such vast preparations as now, collecting powder, shot, cannons, provisions and draught cattle, in order to attack three points

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at once. If he comes this way I shall give him a warm reception. But this time it may turn out a more serious matter. I must think of protecting women and children as well as of fighting him. To send them to Tellicherry during hostilities may be attended with difficulties, since I cannot trust those Nairs and Parias. Of this I wish to inform you; but I may assure you that I shall boldly oppose him. I will try to find an asylum for my family with my friends in Chirakal, for which purpose I should thank you for a Captain with three companies of sepoys, to keep aloof the rebellious Nairs. You will thus have the honour to be the saviour of my family. Then I shall rush to arms, and hope as a gallant soldier to secure your approbation. Please let me know whether I may count upon your assistance. In the event of your inability I shall try my utmost, and in the extreme case kill wife and child and perish in the fight. What I desire in this life is the mercy of the great God and the favour of the Company. Besides this I seek neither friendship nor help. The Company is my mother, her officers my brothers; therefore their cause and mine are *one*. This is the cause of Tippu's hatred. Pray send me a speedy reply. All news I will send without delay, be it by day or by night. One thing more. Report says the French came to Mangalore."

On the 23rd February 1798, Víra Rájendra writes again to Mr. Peile: "I am well and wish often to hear of your welfare. On the 14th I informed you how Tippu was collecting all his strength. My officials are on the look out for every news, and how could I keep it from my friends? The Tulu men whom I sent into the Tulu country estimate the assembled troops there at four thousand. In Subrahmanya there are a thousand Kanarese. Measures are first to be taken against the Rája of Kumbla (20 miles to the south of Mangalore), who after his return from Bombay shewed a rebellious spirit. There are also some troops in Békal (36 miles south of Mangalore) and a few Moplas in Mangalore. During the impending monsoon all the forts in the Tulu country are to be thoroughly repaired. My scout from Mysore reports that Tippu was concentrating his troops, that he had left Wallagulla and was then encamped at Pallammurikád, where the Kóte Rája had met him and was present on horseback at a review; that Tippu presented the Rája with a pálki, two bracelets, two fans and two horses, after which he returned to Wynád with 60 Nairs. These men were unmistakably Nairs, for they wore the forelock and no turbans. The Rája was

called the 'Kóte Rája'; whether he was the Rája himself or only a member of his family, or an ambassador, the scout could not say. There arrived also 20 Moplas with loads, which it was said contained presents from Cannanore. On the day of the Rája's departure, 3,000 sepoys and 1,000 Kanarese men proceeded to Nanjanapura, to secure for him Wynád. Some say Tippu will return to Seringapatam; others, that he will make a raid into Coorg; others, that he will descend the Tamarajeri-ghat into Malabar."

In Mr. Peile's reply, the receipt of two letters is announced, but concerning the principal question he has to wait for the decision of the Commissioner; but the Rája may count upon his own friendship and support.—The following is another letter.

To

JAMES STEVENS, ESQ.

It is already three months since I ordered my confidential agent at Mahé to pay the tribute to the Company. As Captain Mahoney is now with us, and the Karnika Subbaiya has to travel with him, there may be some delay. Immediately after his return, I shall settle the whole amount; pray send me then a receipt as usual. I am very glad that you are now first Magistrate in Tellicherry. May you be on as friendly term with me as Mr. Taylor was, and look upon my weal and woe as upon yours."

Tippu, whom no treaty could bind, nor any ties of faith or morality control, was preparing, amidst the most amicable professions, to violate those treaties which he pretended so much to respect. The English Government, apprised of the offensive alliance which he had entered into with the French, adopted the means of early crushing so formidable a confederacy. Actuated by a still stronger resentment, Vira Rája hastened to their standard, and in all the warmth of sincerity declared "that his exertions should be increased tenfold." A depôt was immediately formed at Virarájendrapet, and measures taken to accumulate whatever his little State could afford.

In conformity with the military preparations determined on, Generals Stuart and Hartley, at the head of the Bombay army, ascended the Heggala ghat on the 20th February 1799, and experienced the most prompt and effectual assistance in coolies, draught cattle, elephants, grain and sheep—an aid the more grateful as proving the fidelity of the Chief.

His first exploit was in saving a large portion of the baggage, which had been seized by a body of Moplas at the foot of the pass.

Instigated by Tippu, and incited by the prospect of plunder, a body of Nairs was to invade Coorg as soon as the army proceeded to the eastward. To repel such an attack, and to secure the rear, especially the hospital which was erected at Virarájendrapet for the sick of the Bombay army whom General Stuart left in Coorg when he marched against Seringapatam, Vira Rája, who had offered to accompany the English army into Mysore, was politely requested to stay behind with his Coorgs, who were rather troublesome auxiliaries to a regular army, as bad as the Mahrattas, if not worse. Captain Mahoney, who had been appointed Resident with Vira Rája a short time previous to the commencement of the last war with Tippu, communicated to the Rája the Earl of Mornington's proclamation of war, dated Fort St. George the 22nd February 1799, and asked him in the name of the Company's Government to exert himself to the utmost of his power, as he would necessarily share the fate of the English if Tippu were victorious.

In the early part of March, Tippu moved with a large force towards the frontier of Coorg, to oppose the Bombay army. He encamped near Periyapatna. The battle of Siddeshwara ensued, when three native battalions, under Colonel Montresor and Major Disney, held their ground against the whole army of Tippu from 9 A. M., until 2 P. M., when the two flank companies of His Majesty's 75th and the whole of the 77th under Lieut. Colonel Dunlop, led by General Stuart to their assistance, broke Tippu's line within half an hour and obtained a complete victory with a comparatively small loss. That of Tippu was severe, numbering amongst the slain the famous Benki Navab, or Fire-prince, one of his best generals.

The Rája of Coorg personally accompanied General Stuart, and witnessed for the first time the conduct of European troops in the presence of an enemy. There was a chivalrous air in all that proceeded from this extraordinary man, and some passages of his letter to the Governor General giving an account of the operations of this day are tinged with his peculiar character.

"General Stuart," he writes, "marched with two regiments of Europeans, keeping the remainder of the army in the plain of Kanidigúdu; on approaching, he ordered the two regiments to attack the enemy.

A severe action ensued, in which I was present. To describe the battle which General Stuart fought with these two regiments of Europeans ; the discipline, valour, strength and magnanimity of the troops ; the courageous attack upon the army of Tippu : surpasses all example in this world. In our shástras and puránas, the battles fought by Allaret and Maharut have been much celebrated, but they are unequal to this battle; it exceeds my ability to describe this action at length to your Lordship."

While Seringapatam was besieged, Vira Rája sent an expedition of Coorgs, under Subbaiya and Bopu, into the Tulu country, the greater part of which was wrested from the Mussalmans and plundered in Coorg style. His efforts in Mysore were not less vigorous or less successful. Baswanpatna, Arkalgudu and other smaller towns were captured, and the Coorgs indulged themselves in the full gratification of every military appetite.

On the 4th of May Seringapatam was stormed, and Tippu himself killed in the fray. On the 23rd of May, General Harris, the Commander-in-Chief, sent a letter of thanks to Vira Rája, accompanied by a present of one of Tippu's own horses, one of his pálkis and one of his howdas. The promise was also given that the country of Coorg would be restored to the Rája. Purnaiya, the Brahman minister of finance under Tippu, was placed at the head of the government of Mysore, which the Company restored to a descendant of the ancient Rájas, then a child of six years. The Governor General informed the Coorg Rája of the new order of things, and begged him to refer in future to the decision of the Company any difference that might arise between himself and the Mysore Government.

Vira Rájendra had a mean opinion of the new Rája of Mysore, who was "a mere orphan child", and thought that names only had been changed. The Brahmans, his old foes, had held power under Tippu, and they held it now. They would not fail to do their utmost to embroil him with the Company's Government. He had to restore to Mysore the districts he had occupied during the season of hostilities, and Karnika Subbaya had to evacuate the Tulu country. Vira Rája had expected to be put in possession of Periyapatna and the contiguous districts, but for political reasons connected with the relation of the recently established government of Mysore to the government of the Company, he was not to have any part of the Mysore country.

Colonel Wellesley, the future Duke of Wellington, in suggesting* this

* See Despatches, Vol. I. p. 320, 321.

course of action in a letter to Lord Clive, Governor of Madras and son of the great Clive, dated Seringapatam 1st January 1803, further states : "The services of the Rája of Coorg still deserve remuneration. It appears, by Capt. Mahoney's accounts, that he expended sums of money and furnished supplies of cattle and provisions, in the late war against Tippu Sultan, of a value amounting on the whole to about four lakhs of rupees. If he had consented to be reimbursed this expenditure, he would have received bonds of the Bombay Government for this sum of money, bearing interest at 12 per cent. per annum, in the beginning of the year 1799, and in this manner could have added nearly two lakhs of rupees to the sum above mentioned. It may therefore be fairly concluded, that by the liberality of the Rája, the Company's treasury is richer at this moment no less than six lakhs of rupees than it would have been if he had taken payment of the money expended and for the supplies furnished by him. In this view of the question, I do not take into consideration the nature of his services, or the time at which they were rendered, but I have stated particularly what the supplies furnished by him would have cost the Company if they had been furnished by any other person, as I found thereon the amount ot remuneration which I intend to recommend to your Lordship to grant him.

When the arrangements of the territory of the late Tippu Sultan were made in the year 1799, the Rája of Coorg was desirous to have the districts of Panje and Bellàre, to which he conceived he had a right, as they had belonged heretofore to his family and were connected with Marka and Subra in the same province. It is supposed that these districts are worth about 6,000 Kanthirayi pagodas per annum, and they might form part of the proposed remuneration to the Rája of Coorg.

The districts in Mysore to which the Rája of Coorg in like manner stated a claim, are Periyapatna, Bettadapur, and Arkalgudu, the value of which by the schedule appears to be 17,500 Kanthirayi pagodas. It will not be proper to give the Rája those districts, and I recommend to your Lordship, that others of equal value, connected with Panje, Bellàre and the Bantwál river, in the province of Canara, be ceded to him.

Under this arrangement he will have nearly 24,000 Kanthirayi pagodas per annum, which is about the value of the sum which the Company have annually saved by his forbearing to demand payment of the money due to him : he will have two districts in Canara to which he conceived he had a claim, and certain other districts in the same

province connecting him with the Bantwál river, of the same value with districts in Mysore which he is desirous to possess, but which, under existing circumstances, it is not possible to grant him."

Vira Rája did not consider himself well treated and was mortified by the withdrawal of the Resident, Capt. Mahoney, and the request addressed to him, that he should for the future put himself in correspondence with Col. Close, the Resident at Seringapatam, who does not seem to have ingratiated himself with the Rája, as may be seen from the following letters:

From Seringapatam, 16th November 1799.

Colonel Barry Close.

To

THE RAJA OF COORG.

Lord Mornington has transferred me to Seringapatam as Commissioner of Mysore, of which you* may be aware. A report reaches me from the Manjarabad frontier, that five days after the fall of Seringapatam your people made a predatory incursion into the Mabarája-durga district, and plundered 17 villages, of women and children, cows and calves, gold and silver, rice and seed grain, and carried the spoil beyond the frontier. I enclose a list of the plundered articles. From the day of the capture of the capital, Mysore belongs to the Company, but Maharájadurga belongs to Mysore; there is therefore no difference between Mysore and the Company. But you are an ally of the Company. You are therefore requested, without delay, to return every article contained in the list.

I am told you wish to see Seringapatam; as the army will return to this town within a few days, you should inform me of your resolution.

List of articles plundered by the Coorgs in the Maharájdurga district:—67 women, 34 men, 11 boys, 10 girls, 1383 cows, 574 buffaloes, 834 oxen, 121 calves; 729 Kanthirai pagodas, 82 silver ornaments, 36 silver bracelets, 27 coral necklaces, 63 silver girdles, 54 pairs of golden earrings, 215 brass plates, 93 copper vessels, 67 guns, 6 horses, 155 sheep, 95 knives, 96 sickles, 90 axes, 5 brass pans, 7 iron chains, 72 bundles of clothes."

* The word used for "you" in the original is the uncourteous Canarese form, in which no person of rank is addressed. This was very likely intentionally done by the Brahman writer, but unknown to Col. Close.

This affair seems not to have been settled without considerable difficulties, in which the Rája implored the good services of his personal friends amongst the English, as we gather from the following letter, dated 16th December 1799:—

To

James Stevens, Esq.

Since the English commenced war with Tippu, I have twice assisted the Bombay army, first under General Sir R. Abercromby, and then under Generals Stuart and Hartley. I have tried my utmost to carry out the orders of the British Government, and served the Company with my own body, as you well know. What I have accomplished, I did with no view to self-interest—honour excepted.

As to Purnaiya, he is and remains a Brahman. His caste and mine dislike each other. In the time of Tippu he blackened my name and persecuted me, and now he is master in the country; therefore he distributes the offices in the districts amongst his friends and relations, calumniates me through his district officers and other caste-fellows with the English Government, and even submits a complaint against me, with a list of booty which my people are accused of having carried away in the north. Upon this Col. Close wrote to me, enclosing the list, and demanding that I should pay compensation accordingly.

This Col. Close has never seen me, and does not know my history, nor does he understand Canarese. Thus he wrote me a letter through a Brahman as if addressed to a slave. I enclose the letter of Col. Close, and a copy of the list of booty. Upon the perusal of these papers you will understand all.

Convinced in my mind that all the enemies of the English would succumb, that the English Government would be victorious, and that the British flag would float triumphantly in all the four quarters of the world, I served the Company from the beginning of the war in the hope to have to deal with friends like you and to be treated honourably. According to my wishes the enemy has been defeated, and the power of the Company has risen greatly. This I saw with my own eyes, and greatly rejoiced, as I believed to obtain the more honour myself. But this Purnaiya lodges a complaint against me as if I had offended against the Company. Being thus dishonoured, I have no wish to live any longer. You know all my acts. I write to you with deep sorrow that all my services have been requited with such dishonour from the Company.

The facts of the case are these: On the 6th of March, when Tippu advanced upon Siddeshwara to commence the war, Generals Stuart and Hartley and Capt. Mahoney told me: 'Peace is at an end; now fall upon Tippu's people.' Ten days after the fall of Seringapatam, on the 14th of May, Capt. Mahoney told me: 'Now give orders to stop fighting. What hitherto has been done during the war, is done.'

If after this time my people have anywhere plundered or committed damages, I will give compensation. Upon enquiry, my people said: 'when according to your orders we commenced war, the Mysoreans seemed to have carried away all their goods into safety. From those who fell, we took their arms and other valuables; but of other booty there was little, except perhaps bullocks, goats and sheep, as your Highness well knows.' When the Coorgs enter upon a campaign, no care is taken for provisions as with the Company; but their women and children pound rice and bring it to the camp; this you know. As many sheep as my men could plunder they brought to me, and I gave them to the Company. All the wants of my 6,000 or 7,000 Coorgs, their provisions, clothes, powder and lead, I provided myself, and cared for the wounded and the relatives of the dead.

The territory of Mangalore I conquered, but surrendered it to Col. Wiseman whom the General sent. Is it then not the duty of Government to treat me honourably? But the complaint with the list of booty is the reward for what I have done amiss towards the Government!

If I am desired to pay, the question is whence to take the money? What my ancestors and myself accumulated, was spent when I twice faithfully supported the Bombay army. What after the peace of 1792 I obtained from my country, I annually made over to the Company. If anything remained, I expended it on the assistance to General Stuart. But in case I should have to pay according to this list, I must earnestly request, that as a compensation for my services, at least my honour remains intact. However, I am quite unable to pay. In Bombay I have one lakh of rupees deposited with the Company; this money I will send for and pay. If it does not suffice, I beg you and the officers of the Bombay army to be my brothers. My honor is yours. If matters reach extremities I will come to you, and all the officers together will perhaps give me the rest of the sum and leave to me only my honour. What you

do for me, I will certainly repay. If you cannot help me, I must turn elsewhere to save my honour.

Take these matters into due consideration, and kindly let me know what more I have to do."

Regarding the alleged poverty of Víra Rája, it should be observed that on his death in 1809 he left in the treasury forty lakhs of rupees, including his deposits with the English Government. He was in the habit of laying aside annually a large sum of money, and the booty of his plundering expeditions before the fall of Seringapatam greatly replenished his exchequer.

General Stuart, who sailed for Madras and Europe, promised the Rája on parting to send him from Europe a sword with the arms of the East India Company, and portraits of Lord Mornington and himself. After the departure of the General from Cannanore, Vira Rája returned to Coorg.

Soon after, he received a letter from the Governor General, in which his services rendered to the British Government during the last and in former wars were gratefully acknowledged, and as a compensation of the same, the tribute which the Rája had hitherto paid was remitted. Mr. Duncan, the Governor of Bombay, was to inform the Rája what annual present in lieu of the tribute would be acceptable to the British Government. Before Capt. Mahoney left, it was settled that the Rája of Coorg should every year send an elephant to the Company in lieu of the former tribute of Rs. 24,000. A paper to this effect was given to the Rája by Capt. Mahoney at Virájpet on the 13th October 1799.

Another certificate also, dated 12th October 1799, was given by Capt. Mahoney. It was as follows :

1. The Rája has exerted himself to the utmost in the service of the Company.

2. He has collected large supplies of rice and forwarded them to Seringapatam, thus saving the troops from famine.

3. He has furnished 1,000 coolies to the army, and 2,000 men for the conveyance of the ammunition to Seringapatam, without receiving remuneration.

4. He has furnished the Bombay army with more than 3,000 bullocks, 5 elephants, 3,000 sheep and 40,000 batties of rice.

5. For all this trouble and expense he has accepted of no payment or reward.

6. The Raja's conduct has afforded great satisfaction to the men and officers of the Bombay army, many of whom have experienced his friendship."

In 1801, Víra Rája contracted a matrimonial alliance between his daughter Rájammáji, by his first Ráni, and Basava Linga, the Rája of Sóde, who resided in the Goa territories. Víra Rája wrote to the Governor General to apprize him of the intended marriage, and to procure for the Sóde Rája three months leave from the Portuguese Government. He also wished to settle upon the Sóde Raja, who was poor, one lakh of rupees, out of the property held by him in Bombay Government paper, as Rájammáji's portion. The wedding took place in December 1801 at Nalknád, in the presence of Capt. Marriot from Mysore, and of Capts. Foulis and Ashbourner from Malabar, and before the monsoon of 1802 the Sóde Rája returned home.

In 1804, Capt. Mahoney arrived at Mercara with a letter from the Governor General, informing Víra Rája that six máganis of the province of Canara would be transferred to him by Mr. Ravenshaw, the Collector of Mangalore, in return for the supplies he had furnished, and the services he had rendered to the British Government during the late wars. The districts thus added to Coorg on the western frontier yielded 24,897 pagodas.

In the same year, at the suggestion of Major Mark Wilks, then Acting Resident at the Mysore Darbar, the boundary between Coorg and Mysore on the Subrahmanya side was finally adjusted by Mr. Peile and Major Mackenzie, to the Rája's entire satisfaction ; 190 stones were ordered to be erected, with the Company's mark on the top, that of Mysore on one side and that of Coorg on the other.

Before the end of 1805, Rájammáji, the Ráni of Sóde, was delivered of a son, who received the name of Sadásiva Rája.

Víra Rája was now left in the free and full possession of his principality ; he lived on the most friendly terms with the Mysore Residents, the Madras Governors, Sir George Barlow and Lord William Bentinck, and the Governor General, the Marquis of Wellesley, from whom he received a splendid sword of honour. About the time his first grandson was born to him at Sóde, he was fondly attached to his new wife Mahadéva Ráni, who had borne him two daughters, and might have lived and died a happy man, if he had had a son and heir, if he had not distrusted his nearest relatives, and if his violent temper had not often carried him

beyond the bounds of humanity. He lived in constant dread of poison, and it is difficult to say whether the frenzy which seemed at times to seize him was not caused by drugs administered to him in spite of all his caution.

The *Rájendranáme*, in its conclusion, affords a glimpse of the alternations of hope and fear which agitated the poor Rája's heart.

The English translation by Lieut. Abercromby, made from the Kannada original in 1808 at Mangalore, brings in two additional pages, the last will of Vira Rájendra, which is not contained in the extant copy that was found in the Mercara archives in 1834, and there is room for suspicion that the Kannada original was destroyed, and the testament omitted in the copy, by Vira Rájendra's successors.

Its last words are :—" On the 7th of the month Pushya, the year Raktákshi (Dec. 1805), Captain Mahoney brought the sword sent by Marquis Wellesley from Bengal, and fastened it round the Rája's waist. In the month Mágha (Jan. 1806) Vira Rája told Captain Mahoney, for the information of the Governor General, that on the day of his second marriage, when he sat on the throne with his Ráni, he had determined that any son of his by this wife should be his successor. That his wife had borne him two daughters, but if any son should be hereafter born of her, he would be the heir. But if it was the will of God that she should bear no son, then his concubine's three sons, called Rájashékarappa, Sisushekarappa and Chandrashékarappa, should succeed to the throne. Since the above date, two more daughters, in all four, have been borne by Mahadéva Ráni, who died at 3 o'clock on Sunday the 7th day of the month Jéshta, 4909, the year Prabhava (May 1807).

As by her death the Rája's hopes of having a son by her were blighted, and he was afraid, lest if the succession devolved on the sons of another mother, they would create trouble to the four daughters of his lawful queen, the Rája determined that of the four daughters, who are named Dévammáji, Muddammáji, Rájammáji and Mahádévammáji, the eldest should be married, and whatever son she might have, he should be named Vira Rájendra, receive the Rája's seal and the sword which was presented to him by Marquis Wellesley, and be the successor to the throne. If she should, however, have no son, the son of either of her younger sisters, according to seniority, should be the successor, and so long as the line of any of his four above named daughters continued, none of the heirs of the other mother should succeed to the throne; but, upon

the family of his four daughters being extinct, the fittest of the above three sons or their posterity should succeed. The Rája, sensible of the instability of human life and all other things, has thought proper now to determine and record this matter, in order that no wrong may hereafter occur: and he requests that the English Sirkar will be the guardian of his family, and see the execution of the above written will attended to.

In order that the Rája's heirs may be acquainted with his resolution, he has written a copy thereof, to which he has affixed his seal and signature, and it is lodged in the palace treasury."

Here ends the *Rájendranáme.*

With the death of Mahádéva Ráni commenced the last act, full of blood and horrors, of the drama of poor Vira Rájendra's life. With her his hopes of a son and heir were buried. He had loved her, it appears passionately. She may have turned and softened the savage nature of the wild Border Chief. Her loss almost drove him mad. When the paroxysm of his grief had passed, he was alone in the world. There was no one to love him, no one in whom he could confide.

Mahádéva Ráni had left him four daughters, the eldest of whom was eight years old when the mother died. They succeeded to whatever remained of human affection and sympathy in the breast of the woe-stricken father. He had formerly intended to choose for his successor one of his sons by another wife, if Mahádéva Ráni had no male issue. Now he changed his mind. One of Mahádéva Ráni's daughters, if they lived to be women, might have a son. That son was to succeed him. The eldest of them, Dévammáji, when she was about nine years old, was therefore betrothed to a Coorg of the name of Mallappa. The Rája, who was possessed of immense wealth, gave to her one lakh of pagodas in gold and jewels, and costly shawls and dresses in profusion.

Nevertheless, the death of his favourite wife had not only rendered him unhappy, but had soured his temper, and, to judge from Coorg analogy, he could scarcely avoid the cruel suspicion that some traitors had conspired against the life of Mahádéva Ráni and destroyed her by charms and incantations. He himself began to live in dread of secret enemies. No doubt but he had such, for he detested Hindus in general and Coorgs in particular. He had killed hundreds of his own people on some idle suspicion or malicious denunciation, or on the mere impulse of a sudden gust of passion. But now his cruelty and his dark fears rose higher and higher. At last matters came to a crisis.

The Rája had surrounded himself with an African bodyguard, and eunuchs from Mysore had charge of his harem. But the guards of the palace and all the military officers, with very few exceptions, were Coorgs. No longer able to bear the iron yoke, they conspired against the Rája's life. The day and the hour were fixed. All the Coorg guards, who held the gates of the fort and the entrances of the palace, being of one accord, his destruction seemed to be certain. But a few minutes before the signal was given, the secret was betrayed to Vira Rája. He was roused by the impending danger. With great presence of mind he imitated Haidar Ali, who had in similar circumstances gained time by placing a bundle of clothes on his bed covered with a blanket. The Coorgs rushed in and cut in pieces the form which they mistook for the sleeping Rája. Next moment they discovered that the Rája had fled, that he had at the last moment been warned. They were paralyzed.

Vira Rája in the mean time had run out and summoned his Africans. The fort gates were shut. Some three hundred Coorgs had assembled in the palace yard. The Africans received orders to cut them down to a man. The Rája himself took his post at a window and fired upon the terror-stricken conspirators. They allowed themselves to be slaughtered like sheep. Vira Rája himself boasted of having shot twenty five of them. The rest fell without resistance under the swords of the Siddis, who waded ankle deep in blood. An old Jemadar, who had been eyewitness of the dreadful scene, said that the blood ran out of the palace yard as the rain in a heavy monsoon day. Three hundred Coorgs, by his account, fell that morning in front of the palace. Coorg tradition says eight hundred. Both accounts are probably correct, for Vira Rája would, as a matter of course, destroy many of the families of the fallen conspirators, ordering the men to be killed and distributing the women among the slaves. Such was Coorg Rája fashion.

This massacre took place in the end of 1807, or early in 1808. The Rája reported his suppression of a dangerous conspiracy to the Governor of Madras and the Governor General. The Rája's account was not credited at Madras. It was rather thought that he had acted on some sudden impulse of passion; for his cruelty and sanguinary temper were sufficiently known. Yet the Government did not consider it their duty to interfere, partly from regard to their faithful ally, partly from ignorance of the extent of the fearful slaughter.

On the 7th October 1807, Vira Rájendra addressed a long letter to

the Governor General, Lord Minto. He informed him of the death of his principal Ráni, who had left him four daughters, and of his will regarding the succession after his death, as already stated. Vira Rájendra appears to have expected, perhaps longed for, his own death, after the loss of his beloved wife. A deep melancholy settled upon him, from which he was only roused from time to time by rumours of conspiracies and dreams of rebellion among his treacherous subjects, when he would start like a lion from his lair, and kill and tear whatever objects first met his fury, until he was satiated with blood and his paroxysm subsided. Dr. Ingledew, who was sent early in 1809 by Mr. Cole, the Resident in Mysore, to attend upon the Rája, heard some vague rumours of several thousand people having been destroyed "after the late disturbances," that is, the conspiracy above related.

Vira Rájendra had long to wait for an answer from the Governor General to his petition of October 1807. He had requested that the concurrence of the Governor General with his settlement of the succession might be registered in the books of the Supreme Government, and a copy sent him of the registry, which he would wear about his body as an amulet.

During the year 1808 fits of madness seized the unfortunate Rája. They rarely passed without some victims of his uncontrollable fury falling by his bullet or under the knives of his African executioners. Some time in October or November 1808, Vira Rája was seized with forebodings of his own death, and terrible fears for the safety of his daughters in case of his decease before the Governor General had concurred in his plan of securing to Dévammáji the throne of Coorg, and before his sanction insured her succession and, it might be, the preservation of her life. His melancholy warned him of his approaching death. And if he were carried off on a sudden, who would be the friend and guardian of his daughter? Appáji, his proud brother, who had never loved him, and who had long kept sullenly at a distance, or even the dull mean-spirited Linga Rája, might covet the wealth and power of the throne, murder the helpless children and seize the great prize.

But no! He was yet alive and omnipotent in Coorg, he could yet defend his beloved Dévammáji and her sisters. The executioners are called. A party is despatched to Appagalla, a second party to Háleri, to bring the heads of the brothers, Appáji and Linga Rája. They prostrate themselves and depart on their dark errand. Vira Rája is left alone.

Now at last the dear children will be safe. There will be none alive to molest them. The Governor General will sanction the last will of the faithful friend of the Company. Dévammáji will sit on the throne of Coorg, like the former Ráni of Ikkeri. She will have a son. The grandson will bear the grandfather's name and inherit his wealth and his glory. Such dreams must have floated on the mind of the unfortunate prince when he had hurried away the ministers of his wrath to slay his brothers. Within an hour, however, the excitement subsided, reason and humanity gained the mastery, and suddenly messengers of grace were sent after the murderers. They were bid to run as for their lives. The decree of death was revoked. The brothers were to live. Alas, the messengers who ran down to Appagalla, were met by the executioners carrying Appáji's head. The distance to Háleri was greater, and perhaps Linga Rája had had a friendly warning. He had not been found by the executioners on their first arrival, and before he was discovered, his pardon arrived. Appáji's head was brought before Vira Raja according to his orders. The men dared not deviate from the command of the Raja, though they knew that he had changed his mind.

Vira Raja was horror-struck at his own deed. The dead could not be restored to life. What was done could not be undone. But Vira Rája would do what he could to make amends. Linga Rája was ordered to take charge of his brother's family and of their property. The jaghir of Appáji, worth 600 Kanthirayi pagodas, was added to the Háleri jaghir of Linga Rája, valued at 200 Kanthirayi pagodas per annum. Still Linga Rája remained confined to his village, as he had been for the last ten years. Vira Raja utterly despised him as a stupid spiritless farmer. It was the conviction of his perfect insignificance and harmlessness that gave him security, not brotherly affection.

In the beginning of the year 1809, Mr. Cole, the Resident of Mysore, received a message from Mercara that the Raja was insane, and that the assistance of an English physician might be granted. Dr. Ingledew was despatched without a moment's delay. He found the Rája in a dangerous state. His madness came upon him in fits, which were succeeded by the darkest melancholy. The presence of an English gentleman was a relief to him. There was one man now near him whom he could trust. On the other hand, he was distracted by fears lest Dr. Ingledew might learn the true state of the country, and receive informa-

tion of the atrocities he had committed, especially during the last year. If he reported the truth to the Company's Government, Vira Raja dreaded loss of character, deposition and ignominy. He took all possible care to keep the Doctor in ignorance.

But towards the end of February the black clouds again gathered around him; the evil spirit prevailed. His passion rose one day against four of his principal officers. He ordered them to be assassinated. The executioners went and cut them down. Next morning he sent for one of them. He was dead, it was reported. He called for another, and the third, and the fourth. His attendants trembling declared that they had been killed according to the orders of the Rája. Vira Raja was seized with an agony of remorse and despair. He bit his arm so that the blood gushed out, and went into his chamber, where he shut himself up, refusing to see any one or to taste food. He was not fit to live. He would die. His torments were increased by dreadful pains in his shoulder, which he had dislocated by a fall some time before the Doctor's arrival, and which had been unskilfully treated by a native quack.

The mind of the man was unhinged under circumstances such as these. Yet even now, the Coorg did not forget his cunning. The murder of the four chief officers could not be hid from Dr. Ingledew. He would surely report to Mr. Cole, and Mr. Cole would report to the Governor General (Mr. Cole indeed did report on the 4th of March), and he would be disgraced for ever in the eyes of the Company. There was one way of escape. If it appeared undoubtedly that his acts of atrocity had been committed in moments of insanity, if on recovering his consciousness he felt such utter despair as to find life intolerable, the English authorities must hold him excused, and feel inclined rather to pity than to degrade him. As for his distress of mind, and the stings of conscience driving him almost to despair, he did not require to simulate. He felt as wretched as man could feel, but words would not satisfy the Company. Appearances of deepest grief might be suspected.

He resolved therefore to make some attempt at suicide sufficient to convince Dr. Ingledew of the reality of his despair. Accordingly he cut his throat sufficiently deep to inflict a serious wound, but not deep enough to endanger life. The Doctor was called in. He stayed the blood and bandaged the throat. On enquiring into the motives for such an act of despondency, he was informed by the Rája that he had no desire to live. The murder of his trusty servants, ordered in a fit of

insanity and executed by slavish dependents, preyed upon his mind. He could not bear the thought of having disgraced himself for ever in the eyes of the Governor General and all his English friends. Dr. Ingledew tried to reassure him and soothe his apprehensions, declaring that acts committed in a state of insanity, and so much grieved for afterwards, would not to be laid to his charge. But the Rája would not be comforted. Shortly after, Dr. Ingledew was called again. The Rája had swallowed a large dose of corrosive sublimate dissolved in water, which he had been advised to use as a lotion. He had called his eldest daughter, Dévammaji, and desired her to give him the deadly draught. The poor girl did not understand what she was doing. Dr. Ingledew instantly administered an emetic, but had no hope of the Rája's recovery, though his medicine acted freely. However, to his astonishment he was soon enabled to report to Mr. Cole, with whom he was in daily communication, that Vira Rája was in a convalescent state. The scheme was completely successful. Dr. Ingledew had not the slightest suspicion of Vira Rája's acting a part before him.

Mr. Cole, the Resident, on Dr. Ingledew's report, hastened in person to Mercara. He found the Rája oppressed by the darkest melancholy, full of sad forebodings of the displeasure of the Governor General, but improving in health. He assured him of his own sympathy, and begged him to confide in the continuance of the friendship and regard of the British Government. Acts committed during a state of insanity would be considered as a misfortune worthy of commiseration, not as crimes deserving of blame or punishment. He would, on his own responsibility, promise the Rája amnesty for all that had passed.

These assurances had the desired effect. Vira Rája recovered. Favorable letters arrived from the Governor of Madras, congratulating him on his recovery. A despatch from the Governor General, in answer to the Rája's letter of 1807, concurred in the wishes of the Company's faithful ally, though not as perfectly as Vira Rája had hoped. The bequest of the large legacy of money to his favorite daughter was sanctioned, and the Resident of Mysore was directed to take charge of the treasure, to be invested in the name of Dévammaji, Vira Rájendra's daughter, in the Company's funds at Madras. As to the succession, the reply was couched in general terms, and the Rája was desired to confer with Mr. Cole, who had private instructions to make due investigation as to the consistency with Coorg law and custom of the succession in the

female line, before he gave the sanction of the British Government to the arrangement proposed by Vira Raja. Another letter from the Governor General soon followed, full of kindness and regard. The Raja was most affectionately assured of the uninterrupted friendship of the British Government, and of the Governor General's undiminished regard. Whatever the Rája might have done in moments when his reason was clouded—and his subsequent deep contrition expressed that he had not been guilty of deliberate cruelties—should be forgiven and forgotten.

Whereupon Vira Raja wrote his last letter to the Governor General. He offered his thanks for the sanction accorded by the Supreme Government to his testamentary disposal of his hereditary principality, "settling in favor of the male child, which may hereafter be born of one of my daughters by my principal Rani, the succession to the throne of my dominions, conformably to the mode prescribed by me in my letter to your Lordship. I consider the line of succession to be now settled under the sanction of the British Government, which circumstance has conferred honour upon me, and is beneficent to the interests of my Government. I desire to show forth the daily increasing ardour of my devotion to the service of the British Government, and that my children after me may successfully emulate the example of their father."

Under date the 16th March Mr. Cole had already reported to Government that the Rája had despatched to the Presidency Treasury the sum of about 170,000 pagodas, which was invested in the Company's funds under the name of his eldest daughter. "I have had the honour" he added "to be introduced to this Princess and her sisters, whom His Highness recommended through me, in a very affecting manner, to the protection of the Honourable Government." In fact the Rája, under the idea of obtaining a kind of adoption by the Honourable the East India Company for his daughters, begged the Hon. Mr. Cole to embrace the four girls in the name of the Governor General. Mr. Cole was deeply moved, and returned a most cordial answer to the hapless Prince. A receipt was given to the Rája soon after for Star pagodas 186,000, to be invested in the Company's funds as the property of Dévammaji, his eldest daughter.

This was the state of affairs in April 1809. Mr. Cole had returned to Mysore. Dr. Ingledew soon followed. His place was supplied by Dr. Clarke, a physician recommended by Dr. Ingledew. The Rája had passed through the worst dangers. The confidence of the British Go-

vernment had been only more firmly re-established. He believed that the Governor General had sanctioned, and thereby guaranteed the succession to Devammáji and her future son and heir. The Company had taken charge of her rich legacy, to which he had added, with the sanction of the Supreme Government, other three lakhs of rupees in the Bombay funds. His daughter had been, as it were, adopted by the Company. All his wishes were realized. He might now set his soul at rest. Alas, no. He had buried his very life in the grave of Mahádéva Ráni. The dead, the victims of his suspicious cruelty, troubled him. He knew himself to be hated by the living, and believed that traitors had administered to him maddening drugs. Appáji his brother was slain, his most faithful servants were slain. Wherever he went, some memorial of a dark deed of cruelty met him. His sleep was disturbed. The blood of thousands was upon him.

Under date the 24th May 1809, Mr. Cole reported to the Chief Secretary of the Government of Fort St. George, that the Rája of Coorg was again labouring under insanity, and shewed a most sanguinary disposition; that the people of Mercara were in constant terror; that Dr. Clarke, also entertained fears for his own personal safety, and that he himself would probably find it difficult to deal with him, as his ancient jealousy and hatred of Mysore and every person connected with the Government had been re-awakened. Dr. Ingledew, who possessed the confidence of Vira Rája, was again sent to Mercara. In the mean time Dr. Clarke was enjoined to prevent, as far as it lay in his power, any re-enactment of former scenes of sanguinary violence. It was proposed that Captain Mahoney, the former Resident, should return to take charge, if necessary, of the administration of affairs, and settle the question of the succession in case of the decease of the Rája. Mr. Cole himself offered to proceed in person to Mercara.

When Dr. Ingledew arrived, Vira Rája's end was at hand. It does not appear from the records that Dr. Ingledew had an interview, or, if he had, that he was recognized by the dying Rája. During his last days he seems to have been more favorably inclined than formerly towards the Sóde Raja, who was appointed to transact business for him, and whom he desired, it was said, to act as Devan during the minority of Dévammáji. On the 9th June 1809, the unhappy prince called his beloved daughter to his bedside, gave his seal into her hands, and shortly afterwards breathed his last. He lies buried in one of the mausoleums which grace the hill overlooking the town of Mercara.

A sad spectacle! A noble vessel, after having gallantly weathered the storms of Mussalman domination and conquest, is torn from its moorings by the swell of wild grief and passion, and drifts into the breakers of sanguinary phrensy and suicidal despair, to perish there a miserable wreck, with many to look on, but none to help. And how awfully has the Righteous Ruler of the whole earth executed judgment upon the guilty prince and the objects of his love and hope. The forlorn Rája lived ages of anguish from the day of the death of his beloved wife, the 17th of May 1807, to the date of his own decease, the 9th of June 1809. His idolized daughter was married and had four children, two sons and two daughters. She was deprived of the throne and of her father's legacy, and lived in obscurity. Before the end of 1833 her husband was murdered in the palace, she herself carried a prisoner to Mercara, her property seized by her cousin the late Rája (a lakh of pagodas at one sweep), and shortly after she herself was murdered at Mercara, and her three surviving children (one boy appears to have died a natural death), massacred at Nalknad, by orders of her relative, and their corpses thrown into pits.

Linga Rája.—Dr. Ingledew, on the sudden death of Víra Rája, had to fulfil the duties of a British Agent quite ex improviso. He acted, it is true, with considerable tact and prudence and with perfect honesty, but he was not equal to the deep play of Coorg parties, and was not sharp sighted enough to discern the principal mover in the scenes acted before him. Thus he failed in the task devolved upon him, by a most unforeseen combination of circumstances and persons, upon a ground he had scarcely explored. He ought to have carried out the wishes of the late Rája, as far as they had received the approbation and sanction of the British Government. But it happened otherwise.

When Vira Rájendra died, there seemed to be a good prospect of peace and prosperity for Coorg. A short time before his decease, Vira Raja had permitted the Sóde Raja to act for him as principal Devan, and expressed a desire that his son-in-law should have the regency of Coorg during the minority of Dévammaji, in conjunction with an Agent of the East India Company, to be appointed by the Governor General. He had once given to Dr. Ingledew a testamentary document expressive of these wishes, but had afterwards recalled and never returned it.

As soon as the Rája had expired, his daughter Dévammáji was acknowledged as Rani of Coorg by the assembled chiefs. The Sóde

Rája continued to perform the duties of principal Devan, or rather of Regent, and all people seemed to be happy and contented. Dr. Ingledew wrote to Mr. Cole, the Mysore Resident; "Owing to the many acts of cruelty committed by the late Rája, the Coorg people would be satisfied with any tolerable government, but more particularly with one like the present promises to be, where the life of the subject is more secure and more regarded than it has been for the last two years, or, I believe, at almost any period of the late reign." Some of the eunuchs gave themselves airs, and commenced to intrigue with different parties. But upon the complaint of Umbala Náyaka, one of the Devans, who threatened to resign unless these men were removed, they were ordered to retire to their villages, and placed under surveillance.

The first serious disturbance was occasioned by a rumour that the Sóde Raja had forged the last will of the Rája. Dr. Ingledew inquired into the charge, and found that the copy of the will produced by the Sóde Rája had a asignature not ttached to it by Vira Raja himself, but by a farrier who had been in his favour. However, the alterations in the will itself were of no great consequence, and were in perfect harmony with Vira Rájendra's wishes shortly before his death. Yet, to quiet the minds of the Coorg chiefs, the spurious though honest document was cancelled. The Sóde Rája retained his position. But soon affairs began to take a new turn.

Linga Rája, then 34 years old, appears to have had many interviews with Dr. Ingledew, and impressed him with a strong conviction of his honesty, simplicity and humility. Linga Rája confessed, indeed, that he was somewhat disappointed at being entirely superseded. But his elder brother, he said, having recovered the country by force of arms, had a perfect right to dispose of the succession. He had therefore no cause, nor any inclination, to complain. He would ever cheerfully submit to whatever arrangements were sanctioned by the Governor General. Dr. Ingledew was quite charmed with the man, and recommended him strongly to the favour of Government, as he had well deserved of the country. He had asked for an increase of his pension, which now consisted of 200 Kanthirayi pagodas for himself and 600 pagodas a year for the family of his brother Appáji, who had been murdered eight months ago, and the Doctor zealously pleaded for the good peaceable man. This recommendation is dated 4th July 1809. The peaceable Linga Rája, however, was not quite as unworldly minded as he appeared

to the honest Doctor. He was much at the palace, and was busy among the principal Coorgs. They certainly did not much approve of the rule of a foreigner like the Sode Rája, but they seem to have had no particular predilection for the late Raja's brother.

One day there had been a large gathering of the chiefs at the palace, of which Dr. Ingledew knew nothing. It was proposed to displace the Sóde Raja by Linga Rája but the proposition was thrown out. Linga Rája mounted his horse and rode away in the direction of Háléri, his own residence. As he rode through the market street of Mercara, in deep despondency and actually weeping like a child, Kshauryakere Appanna, one of the Devans, on his way to the palace, met him. "Why do you cry, Linga Rája ?" he inquired. "I have been rejected by the Coorg Pancháyat. All is lost," was the reply. "Come with me, Linga Rája," said Appanna, "I will set you on the throne of Coorg." With these words he seized the bridle of Linga Rája's pony, and set off with him to the Fort. He pleaded there for his helpless client before the assembled chiefs. Being a man of known integrity and considerable influence, he prevailed. The Coorgs changed their minds, and Linga Rája was preferred to the Rája of Sode.

Dr. Ingledew knew nothing of all these things, and was therefore not a little astonished, when on the 9th July, five weeks after the death of Víra Rájendra, during which period his reports had been full of Linga Rája's praises, the little Ráni sent for him, and told him that she had reason to be dissatisfied with the conduct of the Rája of Sode, and wished to have Linga Rája her uncle for her guardian. Immediately afterwards, the Sóde Rája came to him and asked his leave to return to his own country, as he had convinced himself that he had to deal with a formidable opposition, and considered it prudent to withdraw from a situation of imminent danger. Dr. Ingledew objected strongly to so hasty a step. He was waiting for orders from Government, and before the Governor General had signified his will, he wished that no change should be made in the arrangements which had been in operation before Vira Rájendra's death. But the Sode Rája informed him that Linga Rája had already taken possession of the government of the principality. A similar announcement was made by Linga Rája himself. Dr. Ingledew now saw that he had been duped. He protested against Linga Rája's usurpation, and resolved on withdrawing immediately from Coorg. However, the little Ráni interposed and begged

him to stay, whereupon he consented to remain at Mercara until the arrival of orders from Government, but refused to transact business with Linga Rája.

The worthy Doctor had now the unpleasant task of reporting to the Resident of Mysore that he had been made a fool of by the peaceable, humble, simple-minded Coorg; but he acquitted himself of it very honestly. He had been outwitted, he wrote on the 13th July, in an extraordinary manner, and would offer no other excuse but the fact that he had followed in the footsteps of the late Vira Rájendra, who had possessed a good discernment of character, and yet spared the life of Linga Rája his only surviving brother, because he considered him a perfectly harmless creature. No wonder if the deep cunning which had succeeded in baffling the keen eye of a tyrant brother, and the vigilancy of Coorg espionage, got the better of a stranger like himself. Mr. Cole forwarded Dr. Ingledew's reports to Madras and Calcutta.

He had, before the death of Vira Rájendra, in anticipation of the approaching difficulties, under date the 7th of June, fully entered upon the Coorg question in a paper which reported the temporary assumption of the government of Coorg by the Rája of Sóde. His idea was that Linga Rája was successor to the throne of Coorg *de jure*, or as Mr. Cole expresses himself, by the doctrine of the shástras (as if the Coorgs had any shástra, or had any thing to do with Hindu shástras; as if there had been any law in Coorg, different from the will and whim of the Rája). After Linga Rája, his son, it appeared to the Resident, had a right to succeed. If Linga Rája had no son, a son of the Rája of Sóde would be the next heir. Female succession was excluded altogether. However, Mr. Cole acknowledged that he could not speak positively as to local usage. (Female succession was law in the Ikkéri family, from which the Coorg Rájas had sprung, of which circumstance Mr. Cole seems to have been ignorant). He wished to receive instructions from Government how the agent at Mercara ought to be directed to act. Was he to adhere to the doctrine of the shástras, or to local usage; or to the personal wishes of the Rája? Opposition, in the three cases mentioned, was to be expected from the Sóde Rája, who was now the actual ruler, but had no right to the succession.

On the 15th of June Mr. Cole reported to the Chief Secretary to the Government of Fort St. George, as an amendment to his last despatch, that the principal men among the Coorgs seemed unanimously well in-

clined to the Sode Rája, wherefore he would rather propose that Government should acknowledge him. On the 16th June he writes to the same authority again, that all Coorg was in favour of the Sode Rája, and that it would therefore be expedient to acknowledge him without delay. On the 18th June he sent the additional intelligence that Linga Rája also had declared himself in favour of the Sode Rája, and on the 4th July he reported fully on the excellent conduct of Linga Rája, the brother of the late Rája, and recommended that a decent, yea liberal, provision should be made for him in consideration of his meritorious exertions during the critical period succeeding the death of his brother. Mr. Cole relied most fully on the reports sent almost daily by Dr. Ingledew.

When this last letter arrived at Madras, Linga Raja had seized the reins. Dr. Ingledew was indignant. But nothing could disturb the tranquillity of Mr. Cole. Since Linga Raja was now actually in possession of Coorg, he advised Government to countenance him as long as he would respect the rights of the little Ráni. He innocently thought that such a declaration of Government was sufficient to secure the safety and happiness of the princess whose guardianship he had solemnly undertaken in the name of the paramount power during his last visit to Vira Rájendra. The Governor of Madras, under date the 10th July, informed Mr. Cole that he reprobated the conduct of Linga Rája, yet he did not see why the Company should, and how they could, interfere in the internal affairs of a country so inaccessible, and that therefore Linga Rája, if he had made himself guardian of the little Ráni and regent of Coorg, must be acknowledged. Even if he should aspire to absolute power, it was not for the Company's Government to thwart his plans. This was a very easy way of keeping faith with the faithful ally of the English Government, poor Vira Rájendra. But he was now dead. In the course of July a bracelet arrived from the Governor General for Vira Rájendra, in token of his sympathy with his grievous affliction and of his undiminished regard and friendship. The Governor of Madras directed Mr. Cole to present the bracelet intended for her father to the little Rani. This was done accordingly.

In October, Mr. Cole had some disagreeable correspondence with Linga Rája about the seizure of a British subject, Parsi Byramji, who had been cast into prison under a fictitious charge of having forged papers for the Raja of Sóde. In the same month the Resident reported to Madras that he had presented the bracelet to the little Ráni; that

Linga Rája was not likely to give up the reins ; that the Sóde Raja claimed one lakh of rupees of the money in the Bombay funds, and a jahgir of the value of 4,000 or 5,000 pagodas, according to a promise made him by Víra Rajendra ; that Linga Rája objected to this demand, and that Mr. Cole wished to know how he should act. The Raja of Sóde afterwards consented to receive one lakh of rupees in specie, and four thousand rupees for travelling expenses, in full for all his claims ; when the money was paid him and he retired to his own country.

Linga Raja sent a deputation to Madras, consisting of Ayya Ponnappa, Muttanna, and Hírji, a Parsi, who had to deliver to the Governor a picture of the late Víra Rajendra. The present was graciously received, the deputation dismissed with suitable gifts, and a letter written to Linga Rája which was calculated to satisfy him fully. He was thanked for the picture, praised for having taken under his immediate care the children of his late brother, commended for having taken the guardianship of Dévammáji and the regency of Coorg at the desire of his niece, and for having made a liberal provision for the Sóde Raja, and lastly, his professions of fidelity and attachment to the British Government were acknowledged and reciprocated with expressions of favour and friendship. The letter was addressed to Linga Rájendra Wodeya, Regent of Coorg, and bore date the 28th of February 1810.

Under the same date, a letter was addressed by the Governor General, the Marquis of Hastings, to Dévammáji, Ráni of Coorg. The Governor General said that he had received the acknowledgment of his letter of 3rd April 1809 to Víra Rajendra, which had unfortunately come too late ; and that he wished the daughter to keep the amulet (*sic* !!) of favour and protection which had been intended for her lamented father. " The arrangement which has been made for the administration of the country during your minority, has my entire approbation. As your uncle and guardian, Linga Rájendra Wodeya, was justly the object of your choice, while from his respectable character he possesses in a great degree the confidence and affections of the people, I am satisfied that an administration conducted by his virtues and abilities is calculated to promotet he prosperity of your country and the happiness of your subjects, and that in his parental care and guardianship you will experience the utmost attainable compensation for the loss of your respected father."

Linga Rája was now acknowledged guardian of the young Ráni and

regent of Coorg. The next step was, to make his helpless ward sign a paper, in which she abdicated her sovereignty in favour of her excellent and loving uncle. The document was duly transmitted to Mr. Cole, who was requested to forward it to the Governor of Madras and to the Supreme Government. This was done in the summer of 1810. On the 14th December the Marquis of Hastings signed a despatch to the Government of Fort St. George on the subject of Coorg. The document of abdication signed by the little Ráni appeared to him to be of no value whatever. Being a child, she could not be considered as capable of judging correctly and acting for herself. It was no doubt altogether a scheme and a fraud of Linga Rája. However, the Governor General was of opinion that it was unnecessary to take any steps now. It would be time enough when the young Ráni attained her majority, to inquire if she was really resolved on abandoning her claim to the throne of Coorg.

In the beginning of 1811, Linga Rája announced to the Government of Fort St. George, that he had permanently assumed the government of Coorg, whereupon the Governor in Council addressed a letter to the Resident, desiring him to make inquiry into the claims of Linga Rája to the sovereignty of Coorg according to Coorg law and usage, and suggesting that the end might be best attained by a personal visit to Coorg. This plan, however, was not executed, nor would it have been of the slightest use to conduct an inquiry in Coorg, where no one who cared for his life could speak the truth in an affair connected with the Rája.

One thing remained to be accomplished. Linga Rája had taken possession of Coorg, supplanted his niece, and obtained the sanction or at least the acquiescence of the Government of the East India Company, but there were three lakhs of rupees in the Bombay funds, and upwards of five and a half lakhs of rupees in the Madras funds, both sums standing in the name of Dévammáji. His heart was fully set on the money, and throughout the year 1811 he was busy in smoothing the way for the appropriation of the treasure. Some deputies were sent to Madras with instructions from the Rája of Coorg to demand the interest of the sum deposited in the Company's treasury by Víra Rájendra. The Accountant General first demurred to the payment of interest into the hands of any other person but an accredited agent of the owner of the bonds, Dévammáji, the daughter of Víra Rájendra. Linga Rája represented that

Víra Rája had left this large legacy to his daughter because he intended her to succeed to the sovereignty. But since he himself was now charged with the government of the country, he must protest against any private member of the family being considered proprietor of so considerable a portion of the public funds. At the same time an attempt was made to appropriate the three lakhs in the Bombay funds. The Company at that period reduced the interest on the public loan. Creditors disinclined to submit to the contemplated reduction were to receive payment for their bonds. Linga Rája took the opportunity of selling the three lakhs of Víra Rájendra to Messrs. Forbes and Co., who demanded cash payment from Government. Here also the treasury objected, because the bonds were not in Linga Rája's name. References were made from Bombay and Madras to the Supreme Government on the subject of the Coorg bonds. Instructions were requested.

The Governor General, however, declared that he reserved the settlement of the question for the future. It was not absolutely necessary now to solve the difficulty. When Dévammáji attained her majority, it would be time enough to see whose the property in the Madras funds was. In the mean time Linga Rája might draw the interest, as guardian of Dévammáji and regent of Coorg. As to the Bombay bonds, it was Linga Rája's business to prove in a court of law that he was the proprietor, when the principal should without any demur be placed in the hands of his agents. Linga Rája disliked the idea of a judicial investigation, but succeeded afterwards in appropriating the bonds to himself. At Madras, Messrs. Binny & Co. drew the interest every year for the Rája of Coorg, first in Dévammáji's name, and afterwards in the name of Linga Rája and his son Vira Rája themselves. How the change in the wording of the bonds was effected cannot now be discovered.

Before the end of 1812 Linga Rája had succeeded to his full satisfaction in all his plans. He had taken possession of the inheritance of his brother Víra Rájendra, Coorg was his, and he was almost formally acknowledged as Rája by the paramount power. The large legacy left to Dévammáji by her father, was as good as his own, because the Company, who had taken charge of the money from Víra Rájendra for his daughter, permitted him to draw the interest, although not recognizing the claim which he had endeavoured to set up saying that there could not be a transfer from a Rája of Coorg of large property by way of

bequest to a private member of his family, since the property of the Rájas was always considered as State property. It was, indeed, of no great consequence whether Linga Rája's plea was allowed or disallowed by the Supreme Government, as long as they winked at his robbing his niece of the interest of her bonds. Yet Linga Rája felt uneasy from time to time. He distrusted the disposition of the English Government, though it was perfectly friendly to a fault. He had a higher opinion of the good faith of the Company to Víra Rájendra and his daughter, than they had themselves of their duty to keep their word pledged to the fulfilment of their devoted ally's last will.

It may be seen from the following extracts, that the Coorg Rája, as early as 1811, was subject to fits of fear lest the Company should execute judgment upon him, which induced him secretly to fortify his country.

The extracts embodied in the following pages are taken from a work, entitled *Military Reminiscences*, from a journal of nearly forty years' active service in the East Indies, by Colonel (now General) James Welsh. General Welsh's somewhat loosely connected but truthful, though now and then romance-like, sketches give a perfectly correct account of Linga Rája, and show also to very life the character of the relations then existing between the Government of the East India Company and the Rája of Coorg. The Rája was on friendly terms with the Company's Government, yet dreaded it. He was dependent upon them, yet affected a semblance of independence. He courted the favour of English officers and invited them frequently into his country, yet guarded with the greatest jealousy their intercourse with his people. He prided himself on his European manners and character, and pretended to be adored by his subjects, while he kept them in the most abject bondage and crushed their spirit by a system of savage cruelty. He was permitted to do what he liked with his own people. The Company's Government took their responsibilities as the paramount power of India easy, and forgot that they had pledged themselves to the fulfilment of Víra Rájendra's last will.

The 10th chapter of the Reminiscences treats on Coorg. We read there :—"In the days of Haidar's successful usurpation of the musnud of Mysore, the reigning Rája of Coorg was defeated and taken prisoner by this Mussalman Prince and carried to Mysore, where he was kindly treated from policy, and persuaded the usurper, that if he would send

him back to his own country, he would prevail on all his subjects to submit to the Mussalman yoke; they having previously betaken themselves to their hills and fastnesses, from whence he could neither drive nor recall them. He proved himself an able statesman, if such a term be applicable to a mountain chief, since he improved the natural fortifications of his kingdom, built towns, formed an armed militia, and successfully defied his former conqueror. He was succeeded by the boy whom his blindness had spared, and left him immense wealth, as well as most absolute power over all his subjects, and every kind of property in his little kingdom, indeed, I blush to write it, the absolute deity of his ignorant and misguided people. Such, in March 1811, was Linga Rajendra Vadeyaru, to whom I carried an introduction from the Honorable Arthur Cole, Resident in Mysore, who was also nominal Resident in Coorg."

In the above extract General Welsh, though no doubt unintentionally, makes several mis-statements. Amongst the English officers and officials then stationed in Mysore, such may have been the current talk about the Rája of Coorg. But, as already shewn in a former part of the history, it is a fact that Linga Rája, the father of Vira Rája, was allured to Mysore by Haidar Ali and there detained, ostensibly as a guest, but in reality as a prisoner, until by stratagem he returned to Coorg. Vira Rája, however, lived for several years as a prisoner in the fort of Periyapatna, until he escaped over the frontier into his mountain home and asserted his independence. General Welsh confounds father and son. Again Linga Raja was no longer a "boy" when his brother Víra Rája died, but a man of 34 years of age. Finally, the Coorgs as little worshipped their Rájas as gods, as did the Romans their Cæsars when they burnt incense before their images.

"On the 19th of the same month, having heard much in praise of the sport in Coorg, and being at leisure for such a trip, I set out from Bangalore, in company with Lieut. W. Williamson, a young man of my own corps, both a keen and hardy sportsman as well as a very agreeable companion. We travelled post, in palanquin, to Virarájendrapet, a distance of one hundred and fifty miles. On the 22nd of March, after a hearty breakfast provided for us by the Rája's people *gratis*, we mounted two large elephants at daybreak, and proceeded over hills and through vales, up and down, zigzag, now at the bottom of deep ravines, then at the top of precipices, till at last, after eight hours'

fagging, we reached the palace built for the accommodation of Europeans outside the stone fort of Mercara, the capital.

This place is delightfully situated on an eminence, near the summit of a range of lofty and difficult mountains. The pass up these mountains being fortified and defended, however, would make it a very strong place, for it completely commands every approach on the other side. The distance we estimated at twenty-four miles. The Rája's own palace is inside the fort; but his horse and elephant stables are outside on the slope of the glacis. The town is remarkably clean and well built, about half a mile off by an excellent high road, and at the farther extremity there is a rising ground, with a strong mud barrier, after entering which you come upon a small plain with a magnificent tomb, erected by the present Rája to the memory of his late brother and his wife. It is much in the style of Mahommedan edifices, being a wide square with a handsome dome in the centre and four turrets at the angles. On the top of the dome is a gold ball, with a weathercock above it, and all the window bars are made of solid brass.

On this spot, by appointment, we met the Mahá Swámi, at half past three in the evening. He was dressed in a Major General's uniform, appeared to be about thirty years of age. with very handsome features, and a person in which were joined both activity and strength. He immediately shook hands with us, and desired us to be seated, after a short conversation in Hindustáni, which he at first addressed to an interpreter, until he found that I could speak and understand him in that language; he then produced several rifles, ready loaded, ordered cocoanuts to be hoisted on the tops of spears, fifty yards off, and then desired us to fire. Suffice it to say he beat us both most completely, splitting every nut he fired at in the centre, while we either struck the sides or missed entirely. After this he asked us to take a ride with him: a beautiful English horse was brought to me, an Arabian to Lieutenant Williamson, and he himself also rode a very fine Arabian. We rattled about in the square for half an hour, when he desired us to alight and rest ourselves; and taking a long spear, performed several feats with it, still on horseback, with great grace and dexterity. Our horses being brought again, we remounted, and proceeded with him to the fort; the Rája insisting on our riding one on each side of him all the way.

On entering his palace, we were amused by a set of dancing

girls, keeping time to reels and country dances played on two fiddles, and the Mahá Swámi shewed us various portraits of himself, the King, the Prince of Wales, General Wellesley, &c. He then took us into another apartment, and shewed us a dozen of highly finished single and double rifles, by Manton and Jover, fowling-pieces, pistols, &c., then an air gun, which he desired us to try. It was now seven P. M., and torchlight had succeeded the daylight in his courtyard. We took aim out of the window at various things, and hit them, and I even knocked down a lime, a species of small lemon, off the top of a cocoanut, so uncommonly true did it carry. His son and several relations were next introduced to us, all fine looking boys, and the heir apparent, about seven or eight years old, being dressed in a General's uniform with a sword by his side, put me in mind of some old French prints, in which the girls are dressed in hoops and farthingales, and the boys with bag wigs and small swords. Ram fights, &c. were going on all this time in the yard, as it were to amuse the attendants; and two of the rams had four horns each. Then a lion made his appearance, led by a dozen men, with a strong rope. He appeared very tame, played with his leaders, and suffered me to go up to him and pat him on the back. Next came a large royal tiger and two panthers, the former having his claws pared, but very savage, trying every instant to break loose. We took leave at half past seven, quite pleased with the kind and affable treatment of this Prince, who, I am inclined to believe, is adored by his people.

I must now describe our own habitation, built on a small island surrounded by paddy ground, now dry, for the sole accommodation of Europeans. It is a large square, having a hall in the centre, a large covered-in verandah all round it, and four bed-rooms projecting at the angles of the verandah, all on an upper storey, the lower rooms serving for the guard, attendants, store-rooms, &c. It stands on a square of seventy feet, the verandah having thirty-eight glass windows, with Venetian blinds outside. The bed-rooms have sixteen windows, and the hall eight glass doors; every part being neatly furnished, in the English style, with beds, tables, card-tables, writing boxes, chairs, chandeliers, settees, &c. &c. And there is an old butler of my early Vellore friend, Colonel Ridgway Mealay, and a dozen active servants, who very speedily produce an English breakfast or dinner, served up on handsome Queen's ware, with every kind of European liquor; and what is even still more extraordinary, the cook bakes good bread!

After all our exertions of this day, it may readily be supposed we slept soundly; and on the morning of the 23rd rose betimes as usual, a custom which I most strenuously recommend to all young men doomed to spend any time in the East, and went to visit the Rája's stud and elephants; and amongst the latter found a young white one, about two years old, most perfectly formed, with flaxen hair, light eyes, and fair skin. Of these animals, as his country abounds in them, he has great abundance. After breakfast, we were astonished by a visit from the Mahá Swámi, in state. No longer disguised in an European dress, he appeared in his native robes, richly decorated with jewels; and *certes*, in my eyes, he appeared a much handsomer man. He sat a few minutes, and then told us that he had received intelligence of a wild elephant, and would, if we pleased, accompany us to go and shoot him. To us this was the most acceptable offer he could have made. We retired to prepare ourselves and our shooting apparatus; and, on our return from our own rooms, found his Highness ready, with elephants and attendants. Away we set, the Rája himself driving the one I rode, sitting across its neck, with a hook in the right hand and a knife in the other, to cut down any small branches of trees likely to incommode me in the excursion. 'Such a man,' thought I, 'at the head of his followers, must be invincible.' So perfectly different from the effeminate grandeur of most eastern potentates.*

Arrived at the spot, which was only about a mile off, we dismounted, and, while the people were preparing seats on trees for our reception, amused ourselves shooting arrows at a mark, in which, as usual, the Rája beat us hollow. When all was ready, each climbed his own tree, the Rája between us, and sat in a snug little wicker box, with three guns of the Rája's each, and two of his eunuchs to load our pieces. The Rája had a single rifle carrying a twelve ounce ball, and two double ones, of one ounce each. . .The creature rolled over instantaneously, carrying away several small trees, as he extended his enormous bulk upon the ground. . .It stood ten feet high and was in excellent condition; the tusks were two feet outside, and nearly three feet long when extracted; and the length of the body was very nearly the same as its height. . . Here, supposing our day's work was concluded, we proposed to take leave, but we were yet to learn something further of the kind attentions

* Sorry shall I be in the sequel to reverse this most delightful though airy vision; but truth with me is the first maxim, and it will force me to dispel the delightful romance which was here intruded on us by the most plausible appearances.

of this excellent Prince. He told us, that having kept us so long from our own tiffin, it being then three o'clock, he had ordered a dinner to be brought out for us ; and, to our surprise, we found a small house built of leaves, a table and chairs, a dinner, consisting of pillaw, mutton cutlets, curry, &c. all ready for us. Nor was this all : the Rája followed us in, and begged us to excuse him, as he was not very well; but left his servants with guns, powder, shot, &c. and four elephants, desiring us to amuse ourselves after dinner as we pleased. We accordingly dined, and then beat a thick jungle for game, though without success, it being the dry season, when they retire into the most inaccessible parts of the mountains. At five P. M., we returned to our palace, well satisfied with the adventures of the day...On the 25th of March we paid our parting visit to the Mahá Swámi, and received from him the following presents: two gold-handled Coorg knives, two panther skin caps, two sandalwood sticks, one royal tiger skin and two panther skins, and parted from him with mutual expressions of esteem and regard. The Rája informed us that the present indifferent state of his health, and not being certain of finding game immediately, had alone prevented his taking us into the country to shoot, but promised, if we would return at the same season next year, we should be amply gratified with field sports. Thus ended my first trip to Coorg.

I shall anticipate a period of my Journal, and extract the next trip at once. Accompanied by Lieutenant Meredith, I set out on the 17th of October 1812, and reached Siddhéshvara, the first village in this country ; after which my diary regularly proceeds as follows:—Here we were regaled with curry and rice by the Coorg Rája's guards, who refused any pecuniary remuneration. The stockade seems newly finished. We had some very unpleasant heavy rain in the evening, and saw many wild fowl in the tank. The whole road from Periyapatna is extremely bad, and would require much repair to fit it for the passage of guns. There was more rain in the night, succeeded by a fog.

On the 18th of October we set forward, still in our palanquins, in a dense fog...The road the whole way was very bad. The last four miles in particular, through swamps and paddy ground, intersected by deep water-courses.

We arrived at Vírarájendrapet at 20 minutes past 3 P. M., and took a walk to look at a Christian church building at the western extremity of the village ; it is about half finished, and will be a

grand edifice for the Romish Christians to erect in a pagan country. It is built from the foundation of a porous stone, called soap-stone on the Malabar Coast, cemented with light clay, very thick; and from a distance resembles an old Gothic ruin in England. The Rája's Subadar gave us a curry, rice, fruit, vegetables, &c. and even sent us two China plates and one copper spoon. He had previously furnished us with a table and two chairs. On the 19th we set out at three A. M., and proceeded to the Kávéri, which we reached at seven A. M., and crossed in boats, the stream being about six feet deep. The banks are exceedingly high and steep, and a strong barrier is placed on the left bank, called Angree.... We found the fort of Mercara completely repaired, and, passing it, took up our abode in the old place, at a quarter past twelve, having been nine hours and a quarter on the road; the last five on elephants. We then had our breakfast and took a sleep, after which mounted two fine horses, and paid our respects to the Mahá Swámi. He received us in his usual manner, in his palace, having sent off his camp equipage, &c. to give us a shooting party in the interior. No general officer's uniform this time; but he looked well, and was very kind and attentive. He shewed us two lions, two tigers, two wild buffaloes, and a royal tiger-cub; then a gun, completely made, and highly finished, by his own smith; and I really never saw a more elegant fowling-piece. After sitting nearly two hours with him we took our leave and when our dinner was served up, two of his fiddlers made their appearance and regaled us with English tunes, in short, every thing apes England in this most extraordinary place. We, two plain soldiers, sat down to a roasted goose, and twenty other dishes, and drank a bottle of English claret between us, rejecting, to the amazement of the beholders, Madeira, beer, hock, &c., all of which they expected us to swallow.

On the 20th of October we rose with the lark, and took a walk, first to the Mausoleum, and afterwards to the horse and elephant stables. The little white elephant had grown considerably, but his skin was getting darker, and he appeared to be in bad health. Lieutenant Davies joined us here from Mysore, at half past ten, and having to start early, we dined at noon. At one P. M., the Rája arrived in his military uniform on horseback. He dismounted and sat with us some time, shewing us some of his guns, and then inviting us to mount our horses and proceed, he accompanied us to the top of the hill, when, wishing

us good sport, he returned, and we pursued our journey. We found six tents pitched in a clean compound, about five miles off.... On the 21st of October, after breakfast, we mounted our elephants, at seven A. M., and proceeded over nallahs, swamps, hills, &c., about five miles further, where we found our trees prepared, and all the jungle beset by some thousands of beaters; when we forthwith climbed our respective ladders, to wicker litters, in the centre of a deep jungle....

On the 22nd we set out a little after six A. M.; it was impossible to tell the direction, but through rivers, jungles, &c., and latterly, ascending a steep and very high mountain covered with wood, our elephants groping and kneeling, while our empty palanquins could not even be carried up from the bottom, we gained a beautiful plain on the summit, covered with trees and deep jungle all round it, the distance about eight miles: it is called Perumboo Kád, on a range designated Pannimatta Kundu.... And here, at nine A. M., we set to work in the old way. I saw six elks, and fired at three; Lieuts. Davies and Meredith saw only three, the former did not fire, the latter fired twice.... On the 23rd we started at half-past six. I have remarked that all the Coorg pike-men, instead of trailing or sloping their pike when they come to trees and other obstacles, always carry it in the left hand, and advancing the right to support it, 'charge pikes,' and push on. This is evidently discipline, and may be taught for their own safety, in advancing among wild beasts. We passed the mountain we were on yesterday, and dismounting at the bottom of one a mile further, ascended on foot to the summit. Our sport did not commence till eleven A. M., the jungle being amazingly thick and game rather scarce. I fired and wounded an elk, which Meredith killed, and I killed a junglee buckrah, or wood-goat, with a single ball, while running like the wind; it was a very curious animal, with a body the colour and size of a deer, having exceedingly short legs, and therefore its swiftness must proceed from the length and strength of its body; it had short branching antlers, and was so extraordinary an animal altogether that I preserved the head and antlers.... It was the only animal of the kind I ever saw in my life. A panther was started, but he escaped, from the density of the jungle. We got into our palanquins at sunset, and moving in great state, with every one of our three thousand beaters carrying a lighted fire-stick, arrived at our pavilion at half past eight P. M., actually illuminating all the country through which we passed.

Our total game killed this day was one wild hog, seven elks, and one junglee buckrah. It matters not to what distance we ramble, the Rája's attention and kindness extend all over his dominions. We never sit down to a meal but in pops a large basket of fruit, or some sweetmeats from his own table, and his people are the most orderly, obliging, willing creatures I have ever met in my life. And all this without the slightest hope of reward, which in general will go a great way with the natives of India; but these people reject, with apparent horror, every proffered present, even when alone. There is certainly something very uncommon, indeed unfathomable, in this.

On the 24th of October we tried another spot, a little out of our way to Mercara, but had no sport, killing one elk only and returned home in the evening. I have observed that every square league, or mile occasionally, is marked out into a kind of fortification; having a high bank, deep ditch, hedge, and barrier. This renders the country extremely strong in a military point of view, every man being a good marksman, and famous for sporting; because two thousand men can do more in such enclosures, than ten or even twenty thousand, in equally thick jungle, without these advantages. I remarked also, this evening from my bed-room window, an immense concourse of people, seemingly labourers, winding through a distant road, and mentioning the circumstance at dinner, I observed it threw a damp on the countenances of the attendants, amongst whom, in spite of all my entreaties to the contrary, I saw the native officer of our honorary guard. No one would satisfy my curiosity. I therefore changed the subject, and speaking to my old friend the butler, asked him how he came to be so sickly since I last saw him, and what had become of four fat Bengalees who amused me with their civilities when I was last there. A part of their duty being to run after us if we only went into the garden for a moment; one carrying a chair, another a juglet of water, a third a bottle and tumbler, as if an European could not exist a minute without such accompaniments. He turned pale, and trembled; told me he had had a fever, but was now better, and that the other men were gone away. I rallied him on his grave appearance, and inquired if he was not happy. He immediately replied, "Happy? he must be happy in such a service; that every one under the Mahá Swámi enjoyed happiness." I immediately launched forth in his praise, and I observed this gave Muhammad pleasure; little did I dream that every word he or I uttered would

be instantly repeated to the Rája; yet, fortunately every thing I then had to say was favourable. On retiring to rest, and sitting down to bring up my Journal, the occurrences of the day passing in review, I began to ruminate particularly on the workmen I had seen, and all the repairs I had witnessed in the fort and barriers. It immediately struck me that the Rája, mistaking a late prohibition of Europeans passing through his country, issued in consequence of the gross misconduct of two officers, both since dismissed from the King's and Company's service, had imagined the British were going to declare war against him, and was consequently fortifying his country; and I supposed the work-people were employed on some strong place in the neighbourhood. Having obtained special permission for myself and companions, I determined that I would immediately undeceive him, as an act of kindness to both parties.

Rising very early on the 25th, we took a quiet walk in the garden, and returning up-stairs, were followed by Muhammad Sahib, the butler, who entreated to speak with me in private, and to request Lieutenant Meredith to remain in the verandah to prevent any one from listening. This we acquiesced in; and no sooner were we alone in the bed-chamber, than he threw himself at my feet, and entreated me by the memory of his old master to save his life. I was perfectly thunderstruck; raised him up, and desired him to explain himself; when he told me a tale which harrowed my soul. The four Bengalees, whom I had left fat and happy, had become dissatisfied with promises, and wages protracted and never paid; they had demanded their dismissal, and had in consequence been inhumanly murdered. He himself had applied for leave, and was immediately mulcted of all he had, and his thumbs squeezed in screws, made on purpose, and used in native courts, his body flagellated, and a threat held out that the next offence would be punished with death. That the Rája, being acknowledged as the god of the country, exercised the supposed right without remorse and without control. That, for instance, if a poor fellow, standing in his presence with both hands joined in adoration as of the Supreme, incessantly calling out Mahá Swámi; or Great God; should be suddenly bit by a musquito, and loosen his hands to scratch; a sign too well known would instantly be made by this *soi disant* deity, and the poor wretch be a head shorter in a twinkling. This, he told me, had been the fate of the fine-looking Parsee interpreter, whom I had seen at my last

visit, who, having built a house and amassed some wealth, was beheaded and his property seized for the state ; and this, he also assured me, was the fate of every man who entered the country, if he ever attempted to quit it again: and the Rája, admitting his troops to a share in the plunder, bound them to his interests by chains of adamant. He entreated me to take him with me out of the country, which he said could be easily accomplished, because he must accompany me to the barrier ; but I could not listen to such a proposal, and at once told him so. To connive at the escape of one of the Rája's servants while I was his guest, would have been a direct breach of hospitality which I could not consent to practice. But learning, on some further conversation, that the native officer, under the appearance of an honorary guard, was placed there as a spy over every word and action of every gentleman who lived in that palace, I proposed to enter into such conversation with him in Hindustáni as being reported might induce the Rája to grant him leave. He also told me that the Rája, fearing some attack from the English, was building new forts and repairing all the old ones, and then retired, I believe unobserved. The signal being made for breakfast, we sat down, attended as usual. I entered into conversation with Muhammad Sahib, talked of his mistress now at Madras, and his late master's will, and asked him if he had received the thousand pagoda legacy his master had left him. He replied it was the first he had heard of it. I had, however, actually heard something of the kind, and advised him to get four months leave of absence to go and see his old mistress before she embarked for England. He told me he certainly should like to go and see her, but he could not bear to leave so good, so kind a master as the Mahá Swámi ; to which I replied that I was sure the Rája would allow him to go with pleasure, and said I would immediately ask his Highness ; but he begged me not, as he was sure the Rája would allow him to go if it were really for his advantage ; here the conversation dropped, and being reported it had a capital effect.

This forenoon we took our leave of the Rája, who received us in his palace, where he was amusing himself shooting blunt but very heavy headed arrows, at different men, armed with spear and shield ; whose business was to guard themselves and receive the blow on their shields. He afterwards fired at marks, rode several horses in a ring, and lastly, managed two elephants, one of which he requested me to mount, and

drove me about for a short time, and then dismounted. I had been informed that in consequence of my increased rank since I was last there he had prepared an elephant as a present. I then imagined this was the one, but I was mistaken. He gave Meredith a bird's head, called Malliárapah, a gold-mounted Coorg knife, and sandalwood stick; and to me, two spears, a gold mounted knife, sandal-stick, and bird's head, and wished us a pleasant journey. With all this kindness, I could not help remarking that His Highness had lost some of his affability, so easily are we led by circumstances, or by previous opinion, to fancy what perhaps has no existence. His conduct to us throughout had been kind and condescending beyond that of any native Prince I ever knew, and was never equalled in after times but by the Rája of Nepaunee. He was particularly fond of the flower of the calderah, called in Hindustáni, kewrah, the odour of which is generally too strong for English organs, but sweet beyond any flower in the East. No man in his dominions dare use it, all being the property of the Mahá Swámi; as the finest flowers of their gardens are appropriated solely to the decoration of their temples by all the other natives of India.

The sequel may as well be anticipated here, to connect the whole in one. A few months after, when in my own house at Bangalore, I was surprised by the sudden appearance of Muhammad Sahib, extremely emaciated, ill-dressed, and with a picture in his hand. He threw himself at my feet, and told me I had saved his life, that the Rája had given him four months leave, and desired him to carry his picture to me in proof thereof. I refused it, however, when he told me he had returned a beggar, being stripped of every thing at the last barrier; but that he never would return. I saw him in a good place shortly afterwards, well and happy. The Rája Lingarájender Wodeyar died in the year 1820, and was succeeded on the musnud by his son, whom I had seen an infant in 1810. I have heard of no cruelties committed by the present Mahá Swámi, who is described as a mild, inoffensive young man. The English have had, however, little or no intercourse with that country since 1811, a road being opened through Wynád to the Malabar coast, and a capital ghaut made by our own pioneers. I have omitted to mention, that as this country abounds with royal tigers, it is absolutely necessary that they should be hunted every season, and the former Rája seldom killed fewer than there were days in the year; and invariably gave a gold bangle to the first man who should touch the tiger after he had fired, which must make brave soldiers."

The above extracts give a tolerably correct idea of Linga Rája's character, and of the state of Coorg from the death of Vira Rájendra to the deposition of the Coorg Rája in 1834. Vira Rájendra was impelled to deeds of blood by a naturally savage temperament, hardened by habits of internecine warfare in which he was engaged almost throughout life, and inflamed towards the end of his career by paroxysms of the darkest suspicions, and a melancholy ever hovering on the brink of insanity. His brother, Linga Rája, had none of his redeeming qualities. His cruelty was without excuse. He had some ambition to shine as a poet. Some of his pieces, addressed to one of his wives, are still preserved. They have no merit, and were perhaps made for him. However, he may have been a Nero in a small way. Cruelty seems to have been his sport. He liked to kill his victims with his own hand, with gun, bow or knife. For small offences people had their ears cropped, their noses cut, or their tongues clipped. For an impertinent answer men or women had their mouths rinsed, that was the phrase, *i. e.* their lips were cut off all round their mouths, and they were left to perish without food or drink. Others were thrown down a precipice on the hill side, near the Rája's Seat in Mercara. Many seem to have been destroyed merely for the purpose of confiscating their property, for Linga Rája had as great a passion for gold as for blood.

During the first years of his reign he was restrained from giving full vent to his atrocious propensities by the influence of his Devan, Kshauryakere Appanna, who seems to have been a man of character and independence, bold enough to lecture the tyrant whom he had placed on the throne in preference to the rule of a stranger, the Rája of Sóde. But by degrees Linga Rája became impatient of the control of a subject. Appanna, relying on the Raja's gratitude, continued to exhort, to warn and at times to resist his master. He had mistaken his man. One day the Devan was seized and carried before the Raja. He was charged with treason. He knew that he was doomed. The Rája himself conducted the investigation. "Confess your guilt," he cried. "I am guilty indeed," replied the intrepid minister, "of one crime—of having made a wretch like you Rája of Coorg." Linga Rája was mad with rage. Appanna, with several other so called accomplices, was carried out into the jungle to a distance of some miles. There they were nailed to some large trees, the Rája feasting his eyes on the torments of his helpless victims, who died with curses on their lips. A large number of people,

the families, relations and friends of the condemned men, were slaughtered on the occassion. Some say that the Devan had entered into a conspiracy against the Rája's life, and that on a hunting excursion a shot aimed at Linga Rája passed close by him, whereupon he seized the traitors and exterminated them and their party ; but this may only be an invention of the Rája, calculated to throw a veil over a crime of a dye too dark even for Coorg.

In 1820 the miserable tyrant died. He believed that he was destroyed through magic arts and demoniac influences employed by secret enemies. He had held possession of Coorg for eleven long years. The complete ignorance of his subjects, whom he managed to isolate entirely from the surrounding countries subject to the East India Company, combined with the terror of his arm kept up by frequent executions, and a system of treacherous espionage fostered by the Raja among his terrified slaves, laid the Coorgs prostrate at the feet of their rapacious and blood-thirsty master. He died, forty five years of age, amidst the gloom of dread superstitions. His queen, who preferred death to the fate which she thought awaited her from the hatred of the young Raja, swallowed diamond powder, and was buried with Linga Raja in a splendid sepulchre near the tomb of Vira Rajendra.

Of Linga Raja's personal character, Lieut. Connor, who made his acquaintance, gives us the following graphic picture :—"The late Chief, anxious to prevent his brothers from acquiring any influence, retained them in a species of exile ; Appáji Sáib, the elder, is represented as having been of a violent temper and impatient of control ; this turbulent spirit hurried him to a premature end, and Linga Raja had nearly shared the same fate, but seems to have owed his safety to his insignificance. Having passed the early part of his life in occupations but little removed from those of the ordinary husbandman, his abilities are not above mediocrity, nor does he possess docility to compensate for the absence of genius. Weak, frivolous and puerile, he is naturally swayed by those around him, but overbearing, irascible and sometimes cruel, he is represented as being controlled by no compunctions of morality or conscience in quieting those apprehensions to which a jealous and distrustful disposition give birth ; but a suspicion easy to be provoked and difficult to be appeased, suggests the belief that he feels all those terrors which he inspires. Authority in Codagu would seem always to have been maintained by the sword, and though

circumstances will not allow of a proof of what they indicate, they warrant the conclusion that he is at least equal to any of his predecessors in the liberal use of it. He is said to be disliked by his subjects, many of whom have fallen victims to his caprices. Of his acquirements but little can be said; his means of observation have been too limited to admit of an extended knowledge of other countries, indeed both his ideas and information are confined within the narrow limits of his own little territory.

A courteous dissimulation disguises under a polite deportment a temper naturally imperious and relentless, and a suspicious and vindictive disposition is concealed by a mild and specious address; to Europeans he is remarkable for a prepossessing affability and condescension; feeling only the servility of others, and in a situation where none can resist, few dissuade, our wonder should be more excited by the suavity of manners for which he is remarkable than the severity of disposition that characterises him.

The nature of his education has given him a propensity to active exercises, much of his time is occupied in field sports; they are on an extensive scale and embrace a wide circle of slaughter, game without distinction or number being killed on these occasions. He is a good marksman, uses his spear with dexterity, is an excellent mahout and skilful rider; it is difficult to say whether he takes an active personal share in the administration of his affairs—I am led to think not—nor is it easy to state what are his usual occupations or the ordinary distribution of his time when not exposed to public view; much of it, however, is devoted to frivolous and childish pursuits.

Linga Rája is now in his forty-fourth year, about the middle size, and actively formed, but in no way remarkable for any particular symmetry of features; he is rather dark complexioned and the general expression of his countenance is not disagreeable, though not indicating the habit of peremptory authority and acknowledged command; he is plain in his dress, being usually habited in a loose gown, reaching to his ankles; to this is added a black silk cape, and a cap of similar materials substitutes the place of a turban; on great occasions, however, this simplicity of dress gives way to the splendour of an English general's uniform, a string of pearls, to which some jewels are affixed, suspended round his neck, forms the only ornament of his person, a Codagu sword is always placed on the table before him (it appears one of the ensigns of his authority) or carried with him when he moves.

The forms of his court exhibit but little pageantry, presenting nothing of that cumbrous and barbaric pomp in which Native Princes of whatsoever rank so much delight; indeed it is remarkable that he seems always surrounded by menials rather than men of rank. There is, however, an appearance of permanent regularity and economy, the reverse of that gorgeous improvidence for which they are remarkable. About 90 elephants and half as many horses, together with some troops of dancing girls—without which Hindu greatness would be incomplete—serve to maintain the rustic splendour of his court; the few troops that garrison his town are also his guards."

Dr. Moegling pithily characterises Linga Rája thus: "He was the incarnation of the worst elements of the Coorg spirit. Greediness after gold, no matter how obtained, a bottomless depth of cunning, the most brazen hypocrisy, cowardice as abject as cruel, and a strong dose of sensuality were united in his character."

In a shásanastone deposited in the Mercara Onkáreshvara dévasthána, which was built by him, he is, however, by his native admirer praised as:—The illustrious Linga Rája Wadeyar, son of Linga Raja and grandson of Appáji Rája, of the lunar race, pure as the milky sea, worshipped with the fragrance of the párijáta flower, of the family of Bháradwaja, follower of the Ashwaláyana sútra of the Rig Véda, a zealous and learned worshipper of Siva, sitting on the illustrious throne of Coorg in the centre of the milky city, adorned with precious jewels, of unequalled beauty and bravery, smiling like the sun in unparalleled glory, famous to the end of the world, generous and brave.

Víra Rája.—With the death of Linga Rája, affairs in Coorg did not improve. The unfortunate people had only changed masters. As soon as the young Víra Rája, who was about 20 years old, had taken possession of his father's throne and treasure, he destroyed the people who had displeased or thwarted him during the life of his father. Many members of the family of the Coorg Rájas seem to have fallen at that time. One Channa Víra escaped with his family across the Mysore frontier. But to no purpose; his relative knew how to turn to account his connection with the British Government. Letters and messages were despatched to Mr. Cole, the Resident in Mysore, requesting him to order the seizure of a refractory farmer who had made his escape from Coorg after having committed a crime, and the delivery of the criminal to the servants of the Rája. Mr. Cole had the man apprehended near Peri-

yapatna, and sent him back to Coorg with a letter to the Rája, requesting information as to the guilt of and the punishment awarded to the refugee. No answer was given to the Resident. Channa Víra was carried to Kántamúrnád, where he was massacred with his whole family, twenty-two souls on one day. In 1826 Mr. Casamaijor, the successor of Mr. Cole, despatched a Captain Monk to Mercara and charged him, among other things, to enquire after the fate of Channa Víra. Captain Monk was told by Vira Rája that there had been much sickness in the country during the last season, and that Channa Vira with his whole family had been swept away by cholera. After this inaugural bloodshed, the new Rája seems to have shewn less cruelty than his father or uncle. An intelligent Brahman, intimately acquainted with Coorg affairs, estimated the victims of Dodda Vira Rája's reign at about five thousand; Linga Rája, he thought, had not killed more than three thousand, or perhaps three thousand five hundred: and the late Rája had not destroyed more than fifteen hundred lives, if so many. Still, the last man was a greater curse upon Coorg than his predecessors. Less cruel he appears to have been.*

But, if less cruel, Vira Rája, young as he was at his accession to the government of Coorg, became a monster of sensuality. He kept the youngest of his father's wives for his use and increased his establishment of concubines to about one hundred. A number of other women, of the best families, were summoned to Mercara after accouchements, and kept in a house near the palace during the period when they gave milk to their babes. Part of their milk was daily taken for the Raja, to be used as a medicinal ingredient of his food, which according to some superstitious notion became thereby more wholesome and nourishing. To refuse compliance with the demands of the master of Coorg was certain death, not to the recusant party only, but probably to the whole family. The wretch was free to riot as he pleased. He actually demanded to have the choice of all unmarried girls in the country. When hearing of this outrageous resolution, the Coorgs at once—it is said in one night—married all their grown up daughters. The Rája was furious. Many of the unfortunate parents who thus saved the honour of their children were dreadfully flogged or had their ears cropped, or were thrown into prison. Rumours of these doings reached

*The above estimate of Coorg murders is no doubt greatly exaggerated, but the proportion assigned to the three Rajas agrees perfectly with the general tradition of the country.

Mr. Casamaijor, Resident of Mysore. He reported to Government. But no reliable information was procurable. Coorg was kept hermetically sealed. Only a few passes were open. These were guarded by strong posts. Travellers were often detained. Without a passport no one could enter the country. On slight pretences persons were fined, maltreated, imprisoned. Some who had gone to Coorg disappeared altogether. Manuel Pereira, a British subject, was kept in custody by the Rája; so was a Jew of the name of Samuel Joseph. Apprehensions were entertained for the safety of Dévammáji, the daughter and heiress of Dodda Vira Rája.

About the middle of November 1826, Mr. Casamaijor went in person to Mercara, to make inquiries on the spot. He was too polite, and was completely baffled by the Rája. The representative of the British Government was surrounded by guards and spies. No inhabitant of Coorg dared to answer his questions. The Rája met his interrogations and admonitions with the most barefaced lies. Mr. Casamaijor had to report: "I have not been able to obtain any satisfactory information from the Rája respecting his family. Having heard that he had a brother eight years of age, a son five years old, and a daughter a year and a half old, I mentioned to him that I had heard so. He said it was a mistake; that he was quite alone, and the only male of the family. 'I am the only male, the rest are females. I have said so.' Dévammáji and Mahádévammáji, Dodda Víra Rájendra's daughters, were not, he said, in the palace, but in distant villages." Mr. Casamaijor did not even succeed in obtaining a sight of Manuel Pereira. He returned to Mysore little satisfied; still his account of the Rája was on the whole rather favorable. "He appeared anxious to please the British Government, was inquisitive, shewed a good deal of intelligence, and there was some hope of improvement as he was a young man."

Rumours of frequent executions continued to reach Mysore and Mr. Casamaijor received instructions to demand of the Rája a regular report of every case of capital punishment ordered by him. Some correspondence ensued; Víra Rája protested against this demand, but his protest was of no avail; the order was repeated. However, the Rája never complied with it, and matters went asleep again. News came next that Víra Rája had raised a regiment of female cavalry, who accompanied the Rája on his rides, and who were drilled like soldiers. Mr. Casamaijor thought that the Rája must be mad. He was confirmed in his opinion by the report that a Coorg of the name of Nága, having fled

the country, had been shot in effigy at Mercara. This took place in 1832.

On the 17th September 1832, Mr. Casamaijor, reported to the Chief Secretary to the Government of Fort St. George, that a Coorg of the name of Channa Basava and his wife Dévammaji, sister to the Rája of Coorg, had taken refuge at the Residency. They had fled their country to save their honor and their lives, and implored the protection of the British Government. Dévammaji had long been kept from her husband. After an engagement of eight years she had been permitted to join him. Of late the Raja had made incestuous proposals to her through an old woman-servant, and had threatened to kill her husband, if she refused compliance, on the following Sivarátri festival. In this extremity they had drugged the guard of honor who watched them, and set off from Appagalla, their residence, at nightfall. During the night they reached Beppunád, passed Amadnád in the morning, and were drawing near the Mysore frontier when they were stopped by the Coorg frontier guard. Being fired at, their party returned fire. Channa Basava placed his wife behind him on his horse, and made his escape into Mysore, followed by a few of his attendants. The rest fell into the hands of the Coorgs and were carried to Mercara. Also the child of Channa Basava, a boy of a year and a half, was seized and delivered to the Rája his uncle. This is the substance of the reports of the Resident. That Channa Basava would have been murdered if he had not run for his life is probable enough. He was a scheming fellow and had drawn upon himself the Rája's suspicions. But the charge made against Víra Rája by his sister may have been unfounded, and only brought forward in order to strengthen their claim on British sympathy and protection.

The Rája demanded that the fugitives should be delivered to him. Mr. Casamaijor demurred, and referred the matter to Government. The Supreme Government decided, under date the 18th January 1833, that the Coorg refugees should not be restored to Víra Rája. In the mean time the Rája formed mad schemes for the recovery of his relatives. They all came to nothing. Channa Basava and his wife had been removed to Bangalore. There they were to have been assassinated. But every thing failed. The fugitives had dreadful stories to tell. Accusations accumulated against the Rája of Coorg. A Parsee from Bombay had been killed at Mercara. Probably Manuel Pereira also had been destroy-

ed. A man from the north of Coorg deposed that he saw Víra Rája, on a hunting excursion, shooting at Náráyan Náyaka, Hoblidár, first with blunt arrows, then with a sharp arrow which killed him, in presence of all his retinue. Besides, numbers of people, men and women, Coorgs and slaves, relatives of the Rája's family and others, who were believed to have been privy to the plans of Channa Basava, or to have assisted him in his escape, were killed, or mutilated, or starved to death, or thrown into prison.

Among the first victims of the Rája's wrath was Muddaya, a brother of Channa Basava, Munshi to the Rája, and a favourite. Víra Rája himself beat him cruelly; afterwards he was executed by Kunta Basava, an upstart favourite of Linga Rája, who having been both the tool and the prompter of the father, kept his position and influence with the son. He was first dog-boy, then soldier, then Jemadar; then he rose to the post of commander; at last became principal Devan. He was a vicious, overbearing, slavish, unprincipled man. By killing Muddaya he got rid of a rival. Muddaya had been a clever and respectable man, and was perfectly ignorant of Channa Basava's plans. Everybody knew that the poor man had been destroyed without cause. The Rája himself, hardened as he was, had terrible fits of remorse. Muddaya would not let him sleep. As soon as he sunk into slumber, Muddaya would stand over him with a drawn sword, and Vira Rája awake, crying: murder! Muddaya! seize him! After some days a conjurer shewed the Rája how to obtain rest. If he had a picture of the dead man painted on a fresh wall, and looked at it every twenty four minutes during the day, his nightly frights would abate. The Rája took the wise man's advice, had the likeness of Muddaya painted on a new wall, and walked up to it every now and then saying: 'I slew him because he was a traitor.' By degrees his sleep returned.

These cruelties of Víra Rája accelerated his downfall. On the 18th January 1833, Sir F. Adam, Governor of Madras, addressed a long letter to the Rája of Coorg, giving him a sound lecture on the principles of good government, warning him most earnestly, and positively demanding compliance in future with the order of Government communicated to the Rája in 1827, to report all capital punishments taking place in Coorg. Sir F. Adam informed the Rája that Mr. Casamaijor was desired to proceed to Coorg in order to have a personal conference with the Rája, and that Government demanded free passage for any person

who might desire to accompany Mr. Casamaijor on his return out of Coorg. The interview between the Rája and Mr. Casamaijor took place before the end of January 1833, at Mercara. Seven years, Mr. Casamaijor observed, had produced a marked change in the Rája. The Resident wondered; for he had not, could not have, an idea of the extreme profligacy of the man, nor of the strength of his murderous propensities, that had steeped him deep in blood during the interval between 1826 and 1833. The Rája looked uneasy, seemed to be subject to sudden alarms and very unsteady of purpose. The presence of an English gentleman and a representative of the great Sirkár to which he owned allegiance, must have been very distressing to the abandoned guilty man, whom folly, passion and a maddened conscience were now hurrying onward to ruin.

While Mr. Casamaijor was at Mercara, Víra Rája was deep in intrigues. He had lately entertained the bedmaker of the Rája of Mysore, who had come on a secret mission of treason against the Company. He had endeavoured to engage the services of a merchant of Mysore, Nun Lál Barti, for the murder of Channa Basava, and for opening a communication with Ranjit Singh, whom he was led to believe to be a secret enemy of the English. He succeeded in finding out a Sikh, a native of Lahore, called Lahore Singh, and persuaded him to go on an embassy to the Sikh ruler, undeterred by the shrewd remark of the stranger that Lahore being so far from Mercara it would be difficult for Ranjit Singh to avail himself of the friendly offices of the Maha Raja of Coorg. He had secretly encouraged a rebellious Palegar of Nagar, of the name of Suryappa, who had given considerable trouble to the English authorities. And now he had to confront Mr. Casamaijor. He could not but look embarrassed, alarmed, unsteady.

The Resident solemnly warned the Raja to abstain in future from his cruelties, and advised him to relax the rigour with which he had shut up his people from communication with their neighbours and the rule of the Company. Vira Rája contended that he could not do away with, nor even relax, ancient observances without losing his authority. When Mr. Casamaijor hinted that he knew more than he chose to say of the Rája's disaffection, and that further disobedience might be punished with deposition; the Rája used the language of calumniated innocence, and made the strongest professions of obedience to the Company. Formerly, when very young, he might have been too severe, he admitted; but now he was more considerate. As for a change of system, however,

he was most reluctant, and when Mr. Casamaijor pressed the point, he turned round and asserted that he would do as he pleased, Coorg was an independent country, &c. Mr. Casamaijor replied that Coorg had been subject to Tippu, and was now subject to the Company, as was proved by the annual tribute of an elephant in lieu of the former payment of Rs. 24,000. When the Resident requested the Rája to treat Dévammáji and the other members of his family kindly, he answered that he required no such admonitions ; but as for Dévammáji and her family, they were all dead long since. This was the most barefaced lie. Dévammáji indeed, and her sister Mahádévammáji had been murdered, probably before the end of 1832, a month or two before Mr. Casamaijor's visit, but her three children were still alive, and were murdered at Nalknád when the British troops crossed the frontiers of Coorg.

The end of the two daughters of Dodda Víra Rájendra was most miserable, and surpasses in horror all the other abominations of this monster tyrant. Shortly after the flight of Channa Basava and his wife, Dévammáji with her sister Mahádévammáji and their children were taken, by the Rája's orders and by his sepoys, to the Appagalla Panya, one of the private farms belonging to the Rája, about four miles distant from Mercara. After some days, the Devan Basava and a eunuch named Mandaya, a Jemadar of the palace, came there one morning early, conveyed Dévammáji and her sister Mahádévammáji to the fort at Mercara, and confined them in the store-room in rear of the palace, placing a strong guard over them. The same morning, before noon, the Devan with the same eunuch came to the store-room, and in presence of some of the guard compelled the prisoners to put their hands into boiling ghee. They left them shut up till about 2 o'clock P. M., when the Devan and the eunuch came again, and ordered one of the Jemadars on guard to bring two ropes. When brought, the Devan himself adjusted them round Dévammáji's neck, who made great resistance and implored to be taken before the Rája, whilst the Jemadar and some of the guards held her hands and pulled at the rope, which was thrown over a beam in the roof. In this manner both sisters, then and there, were put to death. As soon as life was extinct, they were taken down, wrapped up in matting, and placed just outside the store-room beneath a small plantation of sugarcane. In the meantime orders had been sent by the Devan to the guard of Válekárs, Pariahs, at the Kumblagiri barrier, about a mile from the fort, to dig a hole for two bodies in a secluded part of the

jungle, and for some of the said guard to be in attendance in the evening at the sallyport, (a secret passage leading under the ramparts) by 7 P. M. Several of them attended, and, with the help of some of the men from the store-room guard, conveyed the two bodies to the hole already prepared; the Devan accompanying the party and witnessing the interment.

Perhaps Dévammáji had revealed the place where she had deposited her wealth on a promise that her life would be spared, and therefore in her anguish desired to be brought before the Rája. Certain it is that the Rája learned from her the exact spot where her jewels had been immured; for he despatched a Munshi of his, a Yedavanád man of the name of Kálingaya, in company with the Devan Basava, to Dévammáji's house, some time after her removal from it, and instructed the Devan to break the wall of the room adjoining Dévammáji's bedroom, a little above the floor, where he would find the treasure. "On our digging," Kálingaya says, "a brass vessel of a size holding one and a half seer of water, with the mouth properly closed, was discovered. It could have been lifted with one hand. We did not open the mouth of the vessel but brought it to Mercara, and the Devan Basava delivered it to the Rája. It was not opened in my presence. I am not aware what description of coins or jewelry or precious stones it contained. The vessel was not full, as on taking it up in the hands the contents were shaking about." Dévammáji probably had given her treasure to the Rája as a ransom for her life; but by this very surrender of her wealth she sealed her doom. Dévammáji is described as a person of a commanding figure, fair complexion and round face. Her sister Mahádévammáji was short and slender, but also fair. Such was the end of two of the daughters of Dodda Vira Rájendra by his beloved Ráni.

The grand-children of Dodda Vira Rája, and the remaining member of Appáji's and Linga Rája's families, the nearest relatives of the Rája, were carried to Nalknád palace when he himself retired to that secluded spot in March 1834. Their removal to Nalknád boded no good. They were kept in a couple of garden houses under strict watch.

General Fraser states:—" One day subsequent to our troops entering the country, orders were given in the morning by the Devan to dig a pit for a dozen persons, and in the dusk of the evening five women were put into one house and seven children into another, and the Kaplas (a jungle-tribe residing in the Nalknád forest) and some of the

Yedavanád men (Kunta Basava's especial followers) who had assisted in the murder of dévammáji and Mahá Dévammáji, were sent into both houses with ropes, and then and there strangled every one of them, and afterwards tied them up in mats, the Devan Basavappa standing outside and accompanying the party when the bodies were interred. The Rája, also on this occasion, was close by the scene of murder though not present. On the following morning, when walking with the Devan in front of the Nalknád palace, on observing the Kaplas, he said to the Devan, that as they, the Kaplas, had executed the murders they had better be put to death also. But the Devan interceded for them. They are old servants, he said, who have come from a foreign country (the Malayalam). He suggested that they might be sent out of the country and a present given to them, which was done accordingly. But instead of quitting the country they proceeded with their families some miles distance into the jungle, where they remained about a month; and when all was quiet, they returned to Nalknád." This account shews that, sometimes at least, the Devan was more humane than his master.

The personal conference of Mr. Casamaijor with the Rája in the beginning of 1833 having proved fruitless, the Resident returned to Mysore. The accounts from Coorg continued as bad as ever. The Raja harboured rebels, intrigued with Mysore, and scarcely cared for appearances. Mr. Casamaijor recommended the quartering of a Native Regiment in the neighbourhood of Mercara to keep the Rája in check and to protect his subjects, but the Government were still loath to go to extremities. Since the Rája had taken a personal dislike to Mr. Casamaijor, Mr. Graeme, the Resident at Nagpore, then residing for the benefit of his health at Bangalore, was requested to proceed to Coorg and charged to make a last attempt at an amicable settlement.

But the Rája, unwilling again to meet an English representative, seized and kept in durance two native envoys of Mr. Graeme, named Dara Set, a Parsee merchant of Tellicherry, and Kulputty Karnikára Manoon, a Sheristadar of the Collector of Malabar, who had gone to Coorg furnished with passports from Mr. Graeme. The former the Rája allowed to return to Tellicherry, but the latter he refused to set at liberty until the Rája's relatives were given up to him by the Government. Having an extraordinary idea of his power and the strength of his country, he resolved on war. He addressed the most insolent letters to Sir F. Adam, Governor of Madras, and to Lord W. Bentinck, the Governor General,

The patience of the most peace-loving Governor General was thus exhausted, and a British force was organized to march into Coorg and depose the Rája. As it drew near his frontiers, the Rája published the following outrageous proclamation :

Proclamation published for the information and guidance of the Hindus, Musalmans, Palegars, Public servants, Ryots, Chetty Merchants, and people of other castes in Hindustan.

1. It is well known that the Kaffers, Nasara (Christians), low Pheringhies, with the view of converting people of other religions to their dirty faith, have ill intentionally polluted the Dévastánams, Muszeeds, and other temples at Bangalore, Cuddapah, Mussulibunder, Nagpoor, Rameetpet and several other countries, sent out their padres and ruined them. This circumstance being certainly too well impressed on the mind of every one, what more need be said?

2. Those who have from time to time strenuously attempted to convert, by force, people of other religions to their faith, have by the commands of God perished—but set this aside, an instance in proof of this may be given. Tippu Sultan attempted to force all the other religions to embrace his religion; and with this view ruined a great number of people, destroyed the Hindu temples and committed various sorts of oppressions; which acts not being acceptable to God, he was destroyed. This fact is well known to all of you. Now the Kaffers, Nasara, low Pheringhies have in like manner commenced to destroy the religion observed by people of different castes, and to introduce their own religion. When evil comes, people lose their senses. When death comes, medicine avails naught; thus then their end is fast approaching. There is no doubt of it. The Hindus and Musalmans having respectively consulted their Shásters have found, that if for the protection of their religions, these Kaffer, Nasara, Pheringhies be now fought with, God will help us and make us successful. There is no doubt of this, so let all be fully convinced of it.

3. These Kaffers, Nasara, low Pheringhies have now wickedly determined to wage war with the Halery Samsthánam, and have accordingly collected some black people of Hindustan whom they are going to send in front, that they may all be cut down and the race thus annihilated in some degree, thinking that by these means they will be able easily to convert the rest to their faith. It is therefore to protect people of all castes against such invasion, the Halery Samsthánam have determined to meet with arms these Kaffers, Pheringhies, Nasaras. Accordingly, if all of you will join the army of the Halery Samsthánam, you will not only be defended but you will also render the devastation of those Kaffers, Pheringhies quite easy; after this is done you will be protected and enabled to live happy and contented, following the religion of your respective castes unmolested. Do not think that another such opportunity will offer itself again.

4. To avert the evil which threatens you now, we have taken all this trouble and published this proclamation. Should any of you pay no attention to it, but keep yourself neutral, you will at last find yourselves under the yoke of the Pheringhies, lose your caste, and experience the greatest misery to the end of your lives, and after death you will not be admitted before God for having thus sinned against him. Do not doubt this. Therefore, if ye people of all countries, join the Halery Samsthán and help it, you will meet with every kind of protection from it and be able to live happy. Accordingly it is expected that all of you will come forward and help the Halery Samsthánam.

5. P. S. It is further hereby commanded. Those Nasaras, Kaffers, Pheringhies will, in order to get possession of the Halery Samsthán, spare no pains to gain you over. They will even give ten where one would be enough. Let not this allure you and make you swerve from your real intention or lead you to entangle yourselves; for after they attain their object, they will oppress you and violate your religion. Be sure of this.

(True copy and Translation).

(Signed). F. Clementson,
Principal Collector.

(Abstract translation of the proclamation published by the Coorg Ràja, received from the Officer commanding in Wynad with his letter of the 31st March 1834.)

The Governor General, through his Political Agent, Col. Fraser, issued the following proclamation :—

The conduct of the Rája of Coorg has, for a long time past, been of such a nature as to render him unworthy of the friendship and protection of the British Government.

Unmindful of his duty as a ruler, and regardless of his obligations as a dependent ally of the East India Company, he has been guilty of the greatest oppression and cruelty towards the people subject to his government, and he has evinced the most wanton disrespect of the authority of, and the most hostile disposition towards the former, from whom he and his ancestors have invariably received every degree of kindness and protection.

It would be needless to enumerate the several instances of his misconduct, but it is sufficient to state that, in consequence of asylum having been afforded in the British Territories to his own sister Dévammaji and her husband Channa Basavappa, who to preserve their lives had fled from his oppression, the Rája has presumed to address letters replete with the most insulting expressions to the Governor of Fort St. George and the Governor General of India, that he

has assumed an attitude of hostility and defiance towards the British Government, that he has received and encouraged the proclaimed enemies of that Government, and that he has unjustifiably placed under restraint an old and faithful servant of the Company, named Kulputty Karnikára Manoon, who had been formally deputed by the British representative for the purpose of opening a friendly negotiation, thus committing a gross outrage, not only upon the authority by whom the above named individual was deputed, but upon the established rules of all civilized nations, by whom the persons of accredited agents are invariably held sacred.

The ancient alliance and the firm friendship which had so happily subsisted between the predecessors of the present Rája and the Honourable Company, have caused his errors to be treated uniformly with indulgence. The most earnest remonstrances have been in vain tried to bring him to a sense of his obligations, and it is not until further forbearance would be culpable, that His Excellency the Right Honourable the Governor General, at the suggestion and with the concurrence of the Right Honourable the Governor in Council of Fort St. George, has resolved on employing the only means left of vindicating the dignity of the Sovereign State and of securing to the inhabitants of Coorg the blessings of a just and equitable government.

It is accordingly hereby notified, that a British army is about to invade the Coorg territory, that Víra Rájendra Wodeyar is no longer to be considered as Rája of Coorg, that the persons and property of all those who conduct themselves peaceably or in aid of the operations of the British troops shall be respected, and that such a system of government shall be established as may seem best calculated to secure the happiness of the people.

It is also hereby made known to all British subjects who may have entered the service of Vira Rájendra Wodeyar, that they are required to place themselves under the protection of the British authorities, by whom they will be kindly received, and their rights and privileges respected, and that such of them as may in any way render assistance to the enemy, will be considered as traitors and punished accordingly.

This proclamation will be carefully made known in Chitaldroog, Raidroog, Mysore, Bellary, Malabar, Canara, in order that the relatives of such persons as have taken service in Coorg from those places or adjoining districts, may adopt the earliest means of communicating its purport to the parties in whose safety they are interested.

(Signed:) J. S. FRASER, *Lieut.-Col., and Political Agent of H. E. the Right Hon. the Governor General.*

Issued at Bangalore this 15th day of March 1834.

Upon this Vira Rája, through the Devan, published the following counter proclamation.

The explanation of a proclamation issued for the knowledge of the bad English people, who are mean slaves and servants of the auspicious feet of the Halery Samsthân Mahárája.

In answer to a proclamation of bad Englishman, son of a whore, who in a state of forgetting Mahádéva (God) and through pride had written on a paper whatever occurred to his mind, for the purpose of giving information to the inhabitants of Halery Samsthân, and fastened the same near the boundary, I, the slave of my Master's Majesty, let you know as follows, that the proclamation (containing the evil subjects) which was fastened in the boundary by the wicked Englishman, the son of a slave, is not at all possible even to be seen with our eyes or heard with our ears, and in the very time of tying the said proclamations, which are replete with indecent subjects, the hearts of all of us who are the servants of the king's feet were inflamed as the fire through wind. The wicked Christian European, the son of a slave, who resolved to prepare this, should be beheaded and his head thrown out, the hands, mouth and head of the person who wrote this should be cut off, the generation of the low caste blasphemer and bad European should be burnt down. These hopes are to be soon effected. All the above subjects are certain. All the wicked Europeans, the sons of whores, have evil intentions. Very well, very well, we will fill up all your bellies according to your wishes. Be this known to you, written on Sunday, 6th decreasing of the moon, month of Phálguna, of the year Vijaya, corresponding with 30th March 1834.

The invading force numbered six thousand men, and was placed under Brigadier Lindsay, in whom was vested the supreme command of the expedition, whilst Col. Fraser was to accompany him in the capacity of Political Agent of the Governor General for Coorg affairs. The force was divided into four columns, whose operations will be severally described.

The *Eastern Column*, under Col. Lindsay, was composed of one company of Foot Artillery from Bangalore—three 12 pr. howitzers, two 5½ inch heavy howitzers, two do. mortars, one 6 pr. gun—400 rank and file and head-quarters of H. M. 39th Regiment of Foot, the 4th, 35th, 36th, 48th Regiments of Native Infantry, with the Rifle Company of the 5th, and 300 Sappers and Miners with head-quarters. It marched on the 2nd April from Bettadapur upon Sulacottu, and reached the Kávéri opposite Hebbale, where, on the Coorg side, a barrier was thrown up, consisting of a rude wall of mud and stone with a range of loopholes

near its upper part, and defended by a few men armed in various ways. Before the force was ordered to advance, Col. Fraser, with a white handkerchief in his hand, attempted to cross the Kávéri as a messenger of peace, when a jinjal was fired from the opposite side, followed by two more in quick succession. It was then necessary to reply in kind, and two howitzers fired a few rounds of grape and ball, under cover of which the advanced guard crossed with Cols. Lindsay and Fraser; but before they reached the opposite bank the enemy was seen retiring towards Rámaswámi Kanave. Commanded by a Coorg Káryagár, it numbered but 100 Musalmans, of whom about 60 were armed with matchlocks and the remainder with swords, a very few Coorgs provided with fire-arms and having also the management of the jinjals, and about 50 ryots armed with bows and arrows. The strong position at the fortified pagoda near Rámaswámi Kanave offered but a feeble resistance, and was carried in about a quarter of an hour, and likewise a rough breast-work and barrier near Haringi, at the sacrifice of a few men wounded, and on the side of the enemy, who mustered 350 men, chiefly Coorgs, half a dozen killed.

On the 4th April the force advanced only five miles, on account of the difficulty of the road, which had been obstructed by large trees felled across it. But a flag of truce having been sent into camp from the Rája, accompanied by one of his four Devans, named Lakshmi Nárâyana, and by another person, Mahomed Taker Khan, who called himself the Rája's friend, and four of their attendants, there was no further resistance to the advancing force except by the obstacles of the road. Of the two preliminary conditions for an armistice, one had been complied with. Kulputti Karnikára Manoon had been delivered by the Rája to the British camp, but the Rája had not yet placed himself at the unconditional disposal of the British Government.

On the 5th April another Devân, Apparanda Bopu, with a party of 400 Coorgs, went to meet Col. Fraser, surrendered to him, and offered to conduct the Company's troops to the capital. At 4 P. M. on the 6th April they entered the Fort of Mercara; the Raja's flag, which was flying on one of the bastions, was lowered and the British colours hoisted in its stead under a salute of twenty-one guns. A company of H. M. 39th Regiment remained within the Fort, the remainder of the troops encamped on the heights around.

On the 11th, Col. Fraser published the following Proclamation :—

Whereas the rule and dominion of Rája Víra Rajender Wodeya over the country of Coorg have now definitively and for ever ceased, it is hereby proclaimed and directed, that the whole civil adiministration of the country shall be conducted as heretofore by the Gaudas, Shánbhogs, Hoblidárs, Parpadigárs, Subadars, Deváns and Karnik, as at present employed in their respective stations, with the privilege of immediate and direct appeal from every native of Coorg of whatever rank or degree to Lieut.-Col. Fraser, the Political Agent of His Excellency the Right Honourable the Governor General, until the permanent establishment of a form of government which will be determined under the authority of the Governor General and upon the model best calculated to secure the future wellbeing and happiness of the people of the country.

It is hereby further distinctly explained, that the administration of justice will be exercised by the authorities above enumerated only to that extent and degree with which they have been hitherto individually charged, to the entire exclusion of that superior power and jurisdiction which have been heretofore exercised by the Rája Vira Rájender Wodeya alone. No punishment therefore extending to life or limb, or more severe than simple imprisonment, will on any account whatever take place without a reference to Col. Fraser and the sanction of the British Government.

(Signed.) J. S. FRASER.
Mercara, 11th April 1834. *Lieut.-Col. and Political Agent.*

Vira Raja, at the commencement of the war, had removed to his palace at Nalknad, a place almost inaccessible to an army. He had taken with him his women, his band, his treasures and what remained of the Coorg Raja's families, that he might destroy them all if necessary, in order to render it impossible for the English Government to transfer the Principality or the property of the murdered Devammáji to any other heir of Dodda Vira Rajendra, and thus secure his wealth and his country to himself.

The leaders of the Coorgs, who in their ignorance had boasted before the Raja that they would sally forth and exterminate the English, were true enough to their words and took up their posts at the different passes, where they might have defended themselves most effectually and caused great loss to the Company's troops, had the Raja, like his great uncle Dodda Vira Rajendra, headed his Coorgs and vigorously directed the defence. But his spirit showed no spark of heroic courage. Incited partly by hope that a reconciliation was yet possible,

MYSORE GOVT PRESS BANGALORE.

A COORGMAN ARMED.

partly by fear that he might lose all if matters went to extremities, he sent orders prohibiting his Coorgs from encountering the troops of the Company, hence the easy advance of the latter.

A subdivision of the Eastern Column, under Col. Stewart, advanced on the 2nd April from Periyapatna towards the Kaveri, opposite Rangasamudram, where the enemy was stationed in considerable force, but being plied with a few cannon shot, he left his entrenched position and retired across country leaving six men dead. Colonel Stewart crossed the Kávéri at Kondanghery and proceeded to Virájpet, where he was to co-operate with the Western Column and open up communication with Mysore by way of Siddápur.

The *Northern Column*, under the command of Col. G. Waugh, was composed of one brigade 6 pr. guns from Bellary,. 300 rank and file and head-quarters H. M. 55th Regt., 9th Regt. N. I., 31st Regt. Light Infantry, rifle company of 24th Regt. N. I., and 200 Sappers and Miners. It marched on the 1st April from Hosakota to Sanivársante. On passing the Coorg boundary at the river Hémávati, the enemy's advanced posts had retreated and no molestation was offered until the force reached Kodlipet, where an armed body of 200 men occupied an entrenched high ground, but on their flanks being turned they speedily fell back, and the advanced guard of the English encountered only one more slight opposition at Mudravalli, which was as speedily overcome.

A far different resistance the troops met on the following day, when they were to join the Eastern Column at Haringi. They had scarcely proceeded a few hundred yards beyond their encamping ground, when they found the road blockaded with felled trees, which rendered their progress exceedingly difficult and slow. As the column approached a village in a wood near the base of the pass in which the enemy's principal position was situated, a feeble fire was opened, which was readily silenced. But the stockade, known as the Buck stockade, was exceedingly strong; outside, protected by thick bamboos and trees and surrounded with a deep ditch, and inside, built of mud walls faced with stones and pierced with innumerable loopholes which commanded the approaches in every direction. The intrepid Coorgs who held it were commanded by Madanta Appachu*, a fine old Coorg, of tall stature and martial bearing, who ever since the British accession was a most loyal and devoted servant of Government. Determined to carry it by assault, as the stockade

* The late Head Sheristadar, who died in 1876.

barred their advance, the troops, under Major Bird of the 31st Light Infantry as field officer of the day, attempted every means of attack for four hours and a half, during which they were exposed to a most severe and raking fire; but in vain. A misdirected flank movement of H. M. 55th Regt. under Colnel Mill proved equally unsuccessful. Colonel Mill was shot dead on the spot, likewise Ensigns Robertson of the 9th N. I. and Babington of the 31st N. I. Major Bird determined to withdraw the column, and with little additional loss brought it under cover, but on account of the heavy list of wounded, and for the sake of supplies and a more convenient camp he retreated several miles to the rear. In this most unfortunate affair about forty-eight were killed, including the three officers, and 118 wounded.

The *Western Column* marched from Cannanore on the 31st March, and was under the command of Colonel David Fowlis. It consisted of the following arms: half a company of Golundauze—four 6 pr. guns—300 rank and file and head-quarters H. M. 48th Regt., the 20th and 32nd Regts. N. I. and 200 Sappers and Miners.

It was to reach Mercara after forcing the Heggala Ghat and occupying Virájpet. The light company of H. M. 48th Regt. and the grenadier company of the 20th Regt. N. I. proceeded on the 2nd April in advance beyond the Stony River into Coorg: their progress was checked by a party of Coorgs posted near the river, and Lieut. Erskine, a most promising young officer of H. M. 48th was killed. At six the following morning the main body broke ground, and had to fight its way up the pass every inch. The Coorgs had fortified it with three successive stockades, as well as with breastworks, and felled trees at every hundred yards. The first stockade was taken with trifling loss; but from that time till four in the afternoon a series of hard conflicts was maintained in carrying the successive barriers, which the enemy defended with bravery, maintaining at the same time a continued skirmishing from the wood. The last stockade was only captured by attacking it in reverse as well as in flank. In these achievements Capts. Butterworth and Macdonald greatly distinguished themselves. Also a volunteer, Thomas Bell, son of Col. Bell of H. M. 48th Regt. excited the admiration of the Commanding Officer for his "conspicuous bravery in every attack and skirmish with the enemy."

Next day, on the 4th April, as Col. Fowlis marched in advance, and within a quarter of a mile of his camp, a flag of truce appeared, bearing a proposal from the Rája for a suspension of arms. He replied that if the Coorgs did not fire, his troops would also abstain from firing ; but as his orders were to go up the Ghat, go he would. He accordingly effected this march without opposition, and in the afternoon at two he passed through the East Ukudu (guard-house) at Heggala, where he halted and was supplied with grain by the Coorgs. His service was now completed, with the loss of twelve killed and thirty-six wounded. On the 13th April a detachment of this column, under Major Tweedie, marched without opposition to Nálknád and took possession of the Palace. It is rumoured that part of the Rája's hidden treasure there got wings after the arrival of the troops; but they did not find the Deván Kunta Basava, who was to be sent a prisoner to Mercara.

Thirty men of H. M. 48th Regt., two companies of the 48th Regt. N. I., two companies 20th Regt. N. I. and one 12 pr. howitzer with a detachment of artillery men, were left at Virájpet under the command of Col. Brook of the 48th Regt. The main body of Col. Fowlis' column marched on towards Mercara and remained encamped near the Muddaramudy river, 7 miles south of Mercara. Col. Stewart's force, which was to co-operate with and had joined the western column at Virájpet, was directed to proceed to open the Siddapur Pass into Mysore.

The *Western Auxiliary Column*, under the command of Lieut. Colonel George Jackson, and with a late Commander-in-Chief of Madras, then Capt. McCleverty H. M. 48th, as Brigade Major, consisted only of 150 rank and file H. M. 48th Foot, the 40th Regt. N. I. (400 rank and file) and 50 Sappers and Miners, who never joined but were retained at Cannanore and had not a single gun.

This column was intended to occupy the lower taluks of the Coorg dominions for the purpose of covering the Company's country and giving protection and confidence to such of the inhabitants as might be well disposed to the British Government. If possible it was to take up its position at the ruined fort of Sulya, at the foot of the Ghat, but was strictly enjoined not to divide itself into small parties.

Col. Jackson advanced from Kumbla, a small town on the sea-coast south of Mangalore, at 3 o'clock, on the morning of the 29th March, nine miles towards the east on an extremely difficult road, when his advanced guard fell in with the enemy's advanced piquet, about half a mile

distant from their stockade, where three prisoners were made, who said their piquet was under orders from the Rája not to fire unless first fired at. As however the Coorgs would not quit their post unless force was employed, and as they assembled at the gateway of the stockade, the Company's troops made an assault and carried it without difficulty or loss. On the 30th they marched to Uppanangalla, on the 31st to a pagoda near Bellur, on the 1st April they reached the Ishvaramangala pagoda, where Col. Jackson learnt that a strong stockade obstructed the road on a hill in the midst of a thick jungle near Madhur and Bollary. A reconnoitering party, consisting of 4 officers, 40 Europeans and 80 Native Infantry, was sent to ascertain its locality. This duty was completed on the 3rd April, but the party was attacked on the spot when it had received orders to retire, and it reached the camp 5 miles distant at Ishvaramangala with the loss of 2 officers killed and wounded, and more than half of the men, the greater proportion killed.

Col. Jackson, after considering this loss and the reported strength of the position, thought it impossible to attempt carrying the stockade without further reinforcements, and fell back towards Kumbla, but on learning that his retreat would be cut off by the Coorgs, who outmarched him, he turned across country to Kásergóde, which place he reached on the 6th April with the remainder of his disorganized and disheartened force. His retreat was greatly harassed by crowds of skirmishers. The coolies and bearers decamped as well as they could ; and at every favourable interval the enemy fell upon the followers, the sick and wounded, and massacred them with the most horrid barbarity. Part of the ammunition and public stores, the officers' tents and equipments fell into the hands of the Coorgs, while several of the officers' horses were shot. The casualties of this column amounted to thirty killed and thirty-six wounded. Colonel Jackson was so overcome by the mortifying failure of his expedition, that he himself applied for an enquiry by a court martial into the cause of his failure.

In a General Order, dated Ootacamund 9th September 1834, the Commander-in-Chief concurred in the opinion expressed by the Committee of Enquiry respecting the conduct of Col. Jackson, namely "The Court do not see reason to ascribe any blame to the Lieut. Colonel, and they would be doing him less than justice if they omitted to record their conviction, arising from the concurrent testimony of all the witnesses who have been examined, that he most zealously and most unremittingly

exerted himself for the good of the service on which he was engaged, and that on every occasion when his column came in contact with the enemy he was to be found at the point where danger pressed and where his presence was most required." It is very probable that if the Court had been desired to express an opinion on the wisdom of the authorities who sent a force so inadequate to the task imposed, its verdict would have been less favourable.

The issue of the war had already been decided by the success of the Eastern Column in occupying Mercara, the capital. Life and honourable treatment being offered him by Col. Fraser, if he would surrender, the Rája availed himself of so favourable terms and returned within the stipulated time of three days from Nalknád to Mercara, after a vain attempt to gain at least 15 days' time, to march in proper princely style with his women and baggage. He entered Mercara Fort at noon of the 10th April, accompanied by his unarmed attendants (Pahara Chowkee) and his women, and was received with due respect at the outer gate by the officer commanding the Fort.

Col. Fraser thus reports to the Governor General his first interview with the Rája on the evening of the 11th April. "The Rája of Coorg having sent me a message yesterday morning that he wished to see me, I called upon him at five in the evening and he detained me until past seven. When I first went in I found the whole palace almost entirely dark, in consequence of the windows being closed and blinds let down all round it, for the purpose of preventing the inner apartments of the palace being overlooked or its inmates seen by the officers and men of the company of H. M. 39th Regiment doing duty in the Fort. The Rája himself came out a moment afterwards, from behind a veil which separated an inner appartment from the front verandah. He took me by the hand, which he continued to hold, but seemed for some minutes so frightened and agitated as not to know what to do or say. I addressed him in Hindustáni and enquired after his health, to which he replied in the usual terms. At length one of his attendants suggested to him to go to the upper part of the palace. To this he silently assented, and while he still held me by the hand, we proceeded through one or two passages and ascended a flight of steps, where all was so perfectly dark that I was obliged to feel my way along the walls with my disengaged hand. Arrived in an appartment in the upper part of the building, where the windows were entirely closed, and where there was

no light whatever but from a common lamp set upon the ground, he seated me by him on a sofa.

It is impossible to repeat the desultory remarks which he continued to make to me for about two hours, and he himself repeatedly observed that he was weary and unwell, that his head was confused and he knew not what he was saying. The principal object he seemed to have in view was to justify his first proceedings in regard to his demand for the surrender of Channa Basava, founded as he said it was upon previously understood agreements, and the letter to him from the Resident in Mysore under date the 1st August 1828. He said, that he detained Kulputty Karnikára Manoon only because this person had promised to procure for him the surrender of the fugitives, and that he thought he would be a useful mediator between him, and the British Government. To some remark I made upon this subject, the Rája replied that he was an ignorant man, and knew not that he was doing wrong, or acting in a manner contrary to the usage of other countries. He spoke repeatedly and earnestly of the friendship which he and his ancestors had ever entertained for the English, and prayed for my intercession with the Governor General that he might not be removed from his Fort, but allowed to remain and judged by the tenor of his future conduct. He often repeated that he was young, that he was ignorant and unacquainted with the customs of the world, that he had never benefitted by the advantages of society, and that in all his late proceedings he had been misled by evil councillors such as Abbas Ali and others, whom he plainly designated as villains. I am led to believe that this account of himself is just, that he is a weak and ignorant person, spoiled by the possession of early power, and that the feelings and superstition which nature gave him, instead of being perverted to evil purposes as they have been, might have taken a different and far better direction had he been guided by judicious advisers and had a more frequent intercourse been maintained between him and the officers of the British Government. . . .

In the course of my conversation I acquainted the Rája, that the future determination of his fate depended not on the least on myself but entirely on the pleasure of the Governor General; but in order to prevent his entertaining any hope of which the disappointment hereafter might in consequence be more painful, I acquainted him that I had not

the least hope that under any circumstances whatever would he be permitted to remain in the fort of his country."

Finding out that his deposition and removal were determined upon, he felt uneasy at the thought that Kunta Basava, the accomplice of all his atrocities, was likely to be delivered or to give himself up to Colonel Fraser, who had fixed a prize of one thousand rupees upon his apprehension, looking upon him as 'the worst and most dangerous character in the whole country.' In all his enquiries about the Rája's doings, Colonel Fraser was constantly referred to Deván Basava for information, as if he was alone possessed of the secret of all the acts of murder that may have been committed, and as if the Rája himself had been little else than a young man devoted to his own idle or sensual pursuits, leaving to his Deván the exclusive charge and direction of any species of cruelty and convenient crime.

Basava had betaken himself to the jungles, and went to live with a Kuruba family in an inaccessible part of the western mountains, not far from Nalknád ; but he was apprehended, and a Coorg man escorted him in the evening of the 14th April to the Kagodlu-nád katcheri at the foot of the Mercara hill. A message was received there at nightfall from the Rája. Basava was strangled by the men in the katcheri and hung up on a tree close by. Next morning, the Coorg who had delivered Basava was sent about his business, and a report made to Colonel Fraser that Basava had committed suicide, and had been found in the jungle at a distance of a mile and a half from Mercara. Dr. Grant of the 35th Regiment, N. I. and the Provost Martial of the camp were sent down 'to investigate as far as possible the circumstances of the Devan's death, and especially to ascertain whether it seemed likely that he had died by his own hand or had been put to death by other persons.' The Doctor duly reported that he had no doubt but that the Deván committed suicide.*

The Rája's scheme succeeded well enough. Colonel Fraser fully believed in the suicide of Basava ; all the Coorgs *seemed* to believe it—but those who knew, afterwards confessed the truth—and the Rája was at liberty to shift all blame from himself upon the dead man. Kunta Basava was a Badaga of the lowest extraction, who had risen from a dog-boy to the Devánship under Linga Rája, and having

* His determination must have been very firm, for the Doctor found him suspended by two ropes, and a third rope—a spare one it must be supposed,—was found at the foot of the tree.

ingratiated himself with Víra Rája by pampering to his vicious propensities, he retained his post. He hated the Coorgs as much as he was hated by them, and maltreated them whenever he had an opportunity. Shortly before the outbreak of the war, Kunta Basava assaulted the Deván Chepudira Ponnappa in the presence of the Rája, because he dissuaded him from fighting against the Company. With his clenched iron fist Basava gave him a blow on the temple, which sent him to the ground for dead. The accomplice of the Rája's crimes perished with ignominy ; Chepudira Ponnappa became the principal man in the country under the British Government, and was much respected both by his superiors and the people. His grandson Ch. Soobiah is now Assistant Superintendent of Coorg.

The object of the expedition having been attained, and no disturbance of the tranquillity of the country being anticipated, the Coorg Field Force was broken up, and only a body of troops kept in Mercara sufficient for any emergency. The prize money distributed amongst the troops amounted to over ten lakhs of rupees. Regarding the services of the Field Force the following order was issued.

General Order by His Excellency the Right Honourable the Governor General and Commander-in-Chief in India.

Head Quarters,

Ootacamund, 17th May 1834.

The Governor General and Commander-in-Chief has much pleasure in expressing to Brigadier Lindsay, C. B., his entire approbation of the manner in which the military operations under his general control against the Rája of Coorg have been brought to a speedy and successful termination. His Lordship had confidently anticipated this result from the Brigadier's long experience and established reputation.

To Lieut. Col. Stewart, who commanded a detachment from the Main Column under Brigadier Lindsay, the expression of His Lordship's satisfaction is also due, for having successfully overcome all the obstacles opposed by the enemy to his progress, and for having effected in obedience to his orders a junction with the Column under Col. Fowlis' command.

The Column under the command of Col. Waugh met with complete failure. The loss of many brave men is to be deplored, and of none more than of the gallant Lieut. Col. Mill. The determined valour displayed by the officers and troops, and more especially by His Majesty's 55th, is the best consolation for this misfortune. His Lordship has carefully examined the detailed reports which he had required of the operations of this Column, and is happy in gene-

rally concurring in the opinion of Brigadier Lindsay, that Col. Waugh is not justly chargeable with blame; that all his orders and arrangements appear to have been made with sound discretion and a due observance of correct military principles; and that the disaster may be ascribed to the extreme difficulty of the country, and to those accidents to which the best concerted schemes will occasionally be liable.

It may perhaps be regretted that the attack was so long persevered in, but the good order in which the retreat was made to the ground occupied before the attack, proves that the arrangements were ably made, while the perseverance with which the main object of the operations of this Column was followed up, reflects the greatest credit upon Col. Waugh.

The good disposition made by Col. Fowlis in command of the South Western Column for the attack of the Heggala Ghat, and the gallantry with which it was carried, reflect the greatest credit upon that officer and the officers and men under his command.

Col. Fowlis' name will be brought to the particular notice of the Honourable Court.

To all the officers and men composing the several Columns above enumerated, His Lordship expresses his thanks for their zealous and gallant conduct. Although the troops have had to engage an enemy much inferior to themselves, yet the excessive strength of the mountainous and densely jungle-country constituted a resistance which the greatest perseverance and courage could alone have surmounted. The army have the satisfaction of knowing that a sanguinary tyrant has been subdued and a valuable acquisition been made to the Company's Territories.

To the excellent order and discipline of the troops may in part be ascribed the general desire expressed by the inhabitants to become the subjects of the British Government.

The conduct of Lieut.-Col. Jackson, in command of the North-Western Column, being under investigation, His Lordship refrains for the present from making any remark upon the operations of that part of the Force.

The Governor General cannot omit to mention in this place the eminent services of Lieut. Col. J. S. Fraser, to whom was entrusted the conduct of our negotiations with the enemy. By the judicious arrangements which that Officer adopted, the successes of the troops were ably seconded, while his subsequent measures in administering the affairs of the Coorg country have been so discreet and conciliatory as to gain for him the confidence of the inhabitants and to secure their entire and willing obedience.

By Command of His Excellency the Right Honourable the Governor General.

(Signed.) W. H. MACNAGHTEN,
Secretary to the Governor General.

As a mark of the King's approval of Brigadier Lindsay's services, that Officer was nominated to be Knight Commander of the Royal Hanoverian Guelphic Order.

The representative of the Governor General now entered into negotiations with the remaining Deváns and other principal men, which must have puzzled them not a little, but which they turned to pretty good account after having comprehended their novel position. They no doubt had expected that the Principality would without ado be converted into a Company's taluk, and indeed the Headmen of the lower districts of Amra-Sulya at once petitioned for the annexation of their districts to Canara. The Coorgs were surprised to find themselves treated almost as an independent body. The chief men being assembled in the unfinished palace—the site of which is now occupied by the Central School—Col. Fraser informed them of the deposition of the Rája and called upon them "to express their wishes without apprehension or reserve, in regard to the form of administration which they desired to be established for the future government of the country." "The Deváns and the Karnik or principal accountant, a person of coequal rank with the Deváns, then went round the assembled multitude, who sat in perfectly quiet and decent order, as is usual in native Durbars, and after taking the votes of all present, returned to the place where I sat, and acquainted me that an unanimous wish had been expressed to be transferred to the British Government, and to be ruled in future by the same laws and regulations which prevailed in the Company's dominions." (Col. Fraser's Despatches to the Governor General.)

Not being quite sure whether the Rája would not in the end be allowed to remain in Coorg, and wishing to be on the safe side, they added a proposal to permit the Rája to stay amongst them at Mercara. When they were most positively informed that he *must* leave the country, they were greatly relieved and readily acquiesced in the orders of the Sirkar. In other respects the Coorgs were treated as if they were the masters of the country, and were greatly pleased with the sudden change from abject servitude to a kind of consequential independence. The upshot was, that Col. Fraser issued a proclamation which declared that Coorg was annexed because it was the wish of the people to be ruled by the British Government. It ran thus:

Whereas it is the unanimous wish of the inhabitants of Coorg to be taken under the protection of the British Government, His Excellency the Right

Honourable the Governor General has been pleased to resolve, that the Territory heretofore governed by Víra Rájendra Wodeyar shall be transferred to the Honourable Company.

The inhabitants are hereby assured that they shall not again be subjected to native rule, that their civil and religious usages will be respected, and that the greatest desire will invariably be shewn by the British Government to augment their security, comfort and happiness.

(Signed) J. S. FRASER,
Camp at Mercara, 7th May 1834. *Lt. Col., Political Agent.*

Gradually light began to break in upon the darkness of Coorg affairs, as soon as it became known that the Rája was to leave the country. Colonel Fraser wrote on the 7th June to the Governor General: "The Rája is cunning, false, hypocritical, and well capable of deceiving those around him who happen not to be aware of the past events of his life. But in my opinion he has forfeited every claim to indulgence, and I think that his atrocious character would render it discreditable to the British Government to concede more to him than was granted to him—life and honourable treatment."

The cruelty to his subjects and the massacre of his relatives were fully established, and in reply to an official report on the subject, the Governor General's Secretary wrote to Col. Fraser: "With regard to that portion of your letter, dated 29th May, which treats of the murders perpetrated in Coorg between the period of the flight of Channa Basava and his wife to Bangalore, up to that of the surrender of the ex-Raja, I am desired to observe, that these atrocities are of such a description as to render it exceedingly doubtful in the opinion of the Governor General whether any indulgence beyond that of granting him his life should be extended to the author of them. At the time when the ex-Rája surrendered, no conception was formed that his cruelties had been carried to so enormous an extent as would now appear to be the case, nor indeed would it seem possible for the imagination by any effort to ascribe to one individual the perpetration of so much wickedness as may now, with too great an appearance of reality, be imputed to the ex-Rája."

Colonel Fraser, on being transferred to the Residency of Mysore, left Coorg in September 1834, on which occasion he received the following Address, the contents of which, and of his reply, reflect great honour on the respective parties, and give us a just appreciation of their character;

To Lieutenant Colonel J. S. FRASER,

Commissioner for the affairs of Coorg,
Honourable Sir, *&c. &c. &c.*

We, the undersigned natives and inhabitants of Coorg, would ever reproach ourselves for having omitted to perform a sacred duty, did we not adopt this mode of expressing, in the name of ourselves and our community, our sincere and deep regret at your approaching separation from us. We are aware that although Your Honour is going to Mysore to assume charge of the Residency, to which His Excellency the Right Honourable the Governor General (may His Lordship be prosperous) has been pleased to appoint you, yet you still retain the office of Commissioner for this country, and that its administration will be conducted under your orders and supervision. We should, nevertheless, not permit you to separate from us without acknowledging the heavy debt of gratitude we owe to Your Honour.

You arrived in this country in the capacity of Political Agent to the Right Honourable the Governor General. After the deposition of the Rája you were entrusted with the administration of this country. We are very much indebted to His Excellency for having selected a person of your excellent qualities to govern us. Although you never had a previous personal intercourse with us, yet all your acts and measures regarding this country were such as preserved inviolate our rights, civil usages and religion. Your abilities and knowledge of the customs, manners and feelings of the people, deserve our unqualified praise. Your name must ever be revered for the philanthropic and benevolent disposition aud liberality which you have evinced in all your proceedings. It is with pleasure we declare that you have always shewn a scrupulous anxiety to maintain and protect us in religious usages, and a solicitude to improve our moral and intellectual faculties. We have seen your patience, benevolence, conciliating manners in your intercourse with us, your unwearied assiduity to ameliorate this country in every respect and make it flourish, and your desire to promote our interests and secure our happiness.

We recollect also with delight the humane disposition you have always shewn in attending to the representations and grievances of the people; thus free access to you, and the facility which you have afforded in obtaining justice. Your Honour always consulted the inhabitants in the adoption of all measures connected with the administration of the country, and there is nothing which you have done that has not been consonant with the wishes of the community, a circumstance by which you have acquired the confidence, esteem and affection of the people of the country. It is impossible that we can adequately express our sense of obligation for all your benevolent acts, nor could a few words satisfy our minds, which feel more impressed than can be uttered by even the most

laboured language. The numerous kindnesses and benefits which we have received from you are engraven on our hearts, and they will ever be most gratefully remembered, not only by us but by the whole population of Coorg. Your name will be venerated and handed down with honour and respect to the latest posterity.

In testimony of these our sincere sentiments, and as a lasting memorial of the high estimation in which we hold you, we respectfully request your acceptance of a gold cup, and a Coorg dress, which we have taken the liberty to present to Your Honour.

You will ever have our fervent wishes for your happiness and prosperity and we will always offer our humble supplications to the Almighty that He may bless you and your family with health, long life and uninterrupted happiness.

Signed by the whole of the Native Officers
and about 630 of the Principal Ryots of Coorg.

Colonel Fraser replied to the Address in the following terms:—

Devâns, Native Officers, and Inhabitants of Coorg.

I consider myself greatly honoured by this Address, and accept with pleasure the gold cup and Coorg arms which you have been pleased to present to me. I shall preserve them while I live as a highly flattering memorial of your friendship and kindness.

I think myself fortunate to have been brought by the commands of my Government into official connection and personal intercourse with a people like the brave Coorgs, for whom I entertain an unfeigned and cordial esteem.

I attach a peculiar value to these presents, because I regard them as indicating not merely a feeling of personal good will towards myself, but as conveying also a gratifying testimony that the Coorgs are entirely satisfied with the proceedings of the English Government, and an assurance that the sentiments of allegiance and fidelity which now unite this country to the British dominions will never be destroyed or impaired.

To advert to the points that are more particularly touched upon in this Address, namely the mode of administration under which the affairs of the country are conducted, and the share which I have personally had in this administration, I have only to observe respecting the former, that in as far as it has proved satisfactory to the people of the country, they are indebted for it exclusively to the Supreme British Government of India. under whose orders and guidance I have acted. The invariable object of those orders and that guidance has been the happiness of the people of Coorg. This principle of

administration could scarcely fail of being attended with a prosperous issue under the direction of common prudence. But if it should be thought that success was still contingent on secondary agency, I can yet assume no merit for the performance of the subordinate part that has rested with me. Let the inhabitants of Coorg take that merit to themselves, for it is theirs.

They have been quiet, respectful, and obedient; open and frank in the declaration of their sentiments, and equally ready to receive the expression of mine. We have in fact acted in concurrence. We have proceeded hand in hand. And what has been the consequence? Why, this plain and obvious one that since the first day on which I took charge of the country, I knew that all was right; that but one interest, one wish, one feeling prevailed; and that the Coorgs and myself, the governed and the instrument of government, were associated in a common bond of union. Long may this be the established system here! For while it is so, the well-being of the country, and the happiness of its inhabitants are secured.

Farewell then for the present, my brave and estimable friends; I shall come and visit you sometimes, and shall always be happy to meet you again. But wherever I am, and in whatever circumstances I may be placed, be assured that the prosperity of Coorg will never cease to be an object of my sincerest wishes and most anxious solicitude.

(Signed:) J. S. FRASER, Lieut. Col.
and Commissioner for the Affairs of Coorg.

After a short stay in Mercara, the Raja had to leave under an escort of the 35th and 48th N. I., commanded by Col. Stewart, who delivered him over at Bangalore to the charge of the Commissioner of Mysore on the 12th May 1834. The ex-Raja rode away through the town of Mercara, ordering the band to strike up 'the British Grenadier,' as if he had no sense of his fall. A number of his wives accompanied him. In their pálkis and his own he concealed vast sums of money in gold, so that the bearers could hardly carry their loads. At the first halting place beyond the frontier of Coorg, at Sirlecote, he buried a great quantity of treasure, for he found the concealment no longer safe, as he was allowed to carry away only ten thousand rupees. A certain Káryagára from Nálkanád, who accompanied the Raja, afterwards helped himself to a large amount of this treasure, and when the secret oozed out, he found it necessary to inform Captain Le Hardy that he knew of treasure secreted by the Raja. An elephant was despatched to the eastward under the guidance of the honest Coorg, who faithfully delivered to the Company all he had left

there, and received a reward of Rs. 1,000 for his loyal honesty. Gold coins were handed about rather freely at Nálknád and are not yet scarce in certain houses.

From Bangalore the ex-Raja proceeded to Vellore, and finally to Benares, where he drew a monthly pension of Rs. 6,000 out of the Coorg revenue. The British Government confiscated the money deposited in Government securities by his uncle Dodda Vira Raja ; still the Raja was in possession of the valuable jewelry of his murdered cousin Dévammáji, which, together with the money carried away from Coorg, enabled him to play, though under Government surveillance, the rôle of a rich Indian Prince, and to keep up through paid agents a secret correspondence with Coorg, reviving from time to time rumours of his return to the Principality which caused no little anxiety to the English Superintendent of Coorg. When the ex-Raja was convinced of the hopelessness of ever regaining his Principality, he demanded the payment of the capital of Rs. 680,000, the inheritance of his cousin Devammáji, the interest of which he drew up to 1833 through Messrs. Binny & Co. in Madras. But in vain.

At last, in 1852, he obtained leave from Lord Dalhousie to visit England with his favourite daughter Gauramma, who was then ten years old, in order to give her the advantages of an European education. Arrived there, he expressed a wish to have her brought up in the Christian faith. Queen Victoria took an interest in the Indian Princess, and at her baptism, on the 30th June 1852, stood sponsor through the Archbishop of Canterbury, and gave her the name 'Victoria.' By this achievement feeling himself strong in the royal favor, the ex-Raja commenced a chancery suit against the East India Company for the recovery of the Rs. 680,000, but it dragged on a weary course. Meanwhile, in 1858, the Government of India was placed under the Crown and his suit fell to the ground.

The Coorg Princess *Victoria Gauramma* was, by the Queen, first placed in charge of the wife of Major Drummond, and then entrusted to Sir John Login—the former guardian of Dhulip Sing,—in whose family she received a most careful and pious education. She eventually married an English officer, but the union was not a happy one, and she died on the 1st April 1864. Her husband and child afterwards mysteriously disappeared, and have never been heard of since. Vira Raja had died before, and was buried in Kensal Green cemetery in London—but as a heathen. True to his character in Coorg, he remained a stranger to the influence of Christian faith and morality in England.

Thus ended with Vira Raja Wodeyar, the Royal House of Coorg, the line of the Rajas of Haleri.

Whilst in exile six sons are said to have been born to Vira Raja by his several wives, in addition to the infant Chitrasékhara, who was six months old when his father left Mercara. Lingarája and Sómasékhara* were born at Vellore, and Vírabhadra, Nanjunda, Muddarája and Padmarája at Benares. Of these seven sons the first and the two last named are dead, and the remaining four live at Benares on a small stipend from Government. A few years ago they sent emissaries to Coorg to obtain wives from amongst the leading Coorg families, though they themselves are Lingayats. They were evidently anxious to re-awaken an interest amongst the subjects of their father; but their overtures were unsuccessful; the Coorgs one and all declined the proferred alliance.

Channa Basava and Dévammáji (see p. 167), after their return from Bangalore, had their confiscated farm at Appagalla with all its former belongings restored to them, and Government not only increased the land from 1596¼ to 2562½ butties, but gave them also a pension of Rs. 250 a month. Yet they were not satisfied. Channa Basava having received so much attention at Bangalore, flattered himself with the hope of eventually being seated on the Coorg throne as the only remaining male relative of the ex-Rája. On his return he assumed the title of Arasu or king, petitioned Government to grant him for a residence one of the three palaces at Mercara, Haléri or Nálknád, as his house at Appagalla was 'like a cow shed,' 'unhealthy' and 'unpropitious.' He also wanted the *panya* or Rája's farm at Nanjarájpatna, and the charge of the Rájas' tombs at Mercara, for the maintenance of which Government allowed Rs. 2,000 per annum. But the Coorg Headmen exposed his designs so plainly in an official report to Government, that it is quite refreshing to read their clear and telling arguments, which evince a most loyal disposition to the new Sirkar. They plainly state it as their private opinion, 'that Channa Basava is obnoxious to the Coorgs, and that if he be aggrandized in any respect, a discontent will be created in the country.' Thus he remained in his obscure position as a farmer at Appagalla. He died on the 3rd August 1868 at his farm. His widow Dévammáji, and his only son Sómasékharappa, are the sole surviving legitimate relations remaining in the Province. Two daughters are married to Palegars in Mysore.

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* It may be noted that Chitrasekhara and Somasekhara were the names of the princes whose adventures have been recounted in pp. 93 ff.

Of the other members of the Raja's family, two relics of Tippu Sultan, Devammáji and Nilammáji, cousins of Dodda Vira Rajendra, had the palace at Nálknád assigned for their residence, without, however, any claim or title to the property. Devammáji died there before 1852, and was buried in the garden behind the palace. Nilammáji followed her in 1865, and was buried by her side according to Mussalman rites.

There were three more distant female relations residing at the palace at Haléri, of whom Rájammáji, the widow of Virappa, died on the 26th September 1868, and Lingavva, the widow of Nanjundappa, his brother—both of them being sons of Appáji Arasu, the younger brother of Dodda Vira Rajendra—on the 8th May 1869.

The Pretender.—These two brothers, Vírappa and Nanjundappa, together with fourteen others of their relations, had been apprehended by order of the ex-Rája, immediately after his father's death in 1820, and confined in a building in the Fort of Mercara called the Kóte-mane, where the whole of them died of starvation and misery within three months after their imprisonment. Rájammáji was at this period only 7 or 8 years of age, and long entertained the idea that her husband Virappa had escaped and was still alive. This rumour circulated for the first time when the British force entered Coorg, and it was said that he accompanied the invading army to claim the musnud. The report gained so much credit that the ex-Rája despatched spies to ascertain the fact. Rumour stated that Vírappa had effected his escape from prison by the person who had been ordered to put him to death, and who as a proof of his having carried the order into execution shewed the Rája a quantity of blood which he obtained from a wound made in Vírappa's arm ; that he had proceeded to Mysore, and remained for some time in the village of Avarti till his wound was healed, when he wandered about as a *sannyási.*

In 1833, the news spread in Coorg, and reached the Rája, that a *sannyási*, an extraordinary man, was going about in the Manjarabad district, that he had a number of followers, performed miracles, and composed extempore songs like Dásara-padas. Some of his verses were brought to Mercara and sung in the palace. The Rája became curious to see the man. Abhrambára, this was the sannyási's name, was desired to come to Mercara. On his arrival he was introduced to the Rája. He was a tall and powerful man, sparingly dressed, and wore a long beard, looking more like a Mussalman fakir than a Hindu sannyási. The Rája asked him : 'Who are you ?' 'A man', was the answer.—'Where is

your home?' 'Here.'—'Who was your mother?' 'The womb.'—'Who was your father?'—The sannyási continued to give the Rája short, contemptuous and more and more indecent answers, so that he was greatly annoyed, but being afraid of maltreating him, sent him abruptly away. Afterwards he regretted the measure, and sent a messenger to bring him back, but Abhrambára had crossed the frontier, and though overtaken, refused to return.

He was no more seen till after the establishment of the Company's Government, when, in March 1835, he again appeared in the north of Coorg, and was believed to be Vírappa. A person who knew the latter brought the information that the sannyási bore no resemblance whatever to Virappa; others said the change in appearance had been caused by an attack of small-pox. No one could be found who had heard Abhrambára assert his identity with Virappa. He appeared, indeed, to deny the truth of the story, but in a manner calculated rather to confirm than to dissipate the report of his being Virappa. His usual answers were, that he was only a poor sannyási, that he was nobody, that he was the meanest servant of those by whom he was visited. The Coorg Diváns did not believe in the truth of the rumour, and Capt. Le Hardy, the Superintendent, apprehended no danger, but made further enquiries and kept a watchful eye on the Jangama.

About the end of May 1835 he was again wandering about the country, but without any followers except a few Brahmans and Jangamas. From Kodlipet he proceeded to Sómwarpet, and thence to Háringi, where he found accommodation in the house of the Dalavayi Venkatappa. His next visit was to Haléri palace, in an outhouse of which he stayed a day and a night. After his return from Mercara he stopped there again, and went back the same way he came to Kenchammana Hosakóte,* accompanied by about 70 followers from Haléri-nád, Yedava-nád, and Yélusávira-shime, but only about 40 men went with him beyond the frontier, and amongst these only 11 were Jamma ryots and one a Kodaga. During his visit at Haléri palace it could not be discovered that any conversation or correspondence took place between him and Rájammáji, nor is there any proof of her having sent him a gold necklace during his stay at Subrahmanya. It is possible that Abhrambára's only motive in going to the Haléri palace was, to foster the belief of his being in correspondence with Rajammáji, with the view of strengthening the report of his being her husband.

* In Manjarabad.

At Hosakóte his designs could no longer remain doubtful. His pretensions to the throne of Coorg were openly proclaimed by his followers. He assumed the head-dress—a small cocked hat,—and other insignia worn by the Rájas of Coorg, and circulated a proclamation. He is also said to have predicted a disturbance that would shortly take place in Coorg, and to have warned his followers that by associating with him they might possibly render themselves liable to punishment. Indeed two of his followers, Kalyana Basava and Putti Basava, were seized at Baitur in Malabar and brought to Mercara. Lakshmi Náráyana, one of the Diváns, was also implicated in the impostor's proceedings and eventually was sent prisoner to Bangalore. His brother at Sulya was at the head of the insurrection of 1837.

Abhrambára was at last arrested and kept as a political prisoner in the Bangalore gaol. After 30 years' detention he was set free, and his first journey was to Coorg, in July 1869. Being allowed but a passing visit, under surveillance, he came again in June 1870, but was sent back to Mysore, and died on his way at Seringapatam.

Rebellion of 1837.—The so-called Coorg Rebellion was, properly speaking, a rising of the Gaudas, a tribe on the western slope of the Ghats, who resemble the Coorgs in many of their habits. These were disaffected to the Company's Government. After the annexation of Coorg, the districts of Amara-Sulya, Puttur and Bantwála, the latter adjoining that of Mangalore, had been re-transferred to the province of Canara, from which they had been originally taken. Under the Coorg Rajas the assessment had been paid in kind. The Collector of Mangalore now demanded cash payment. This was considered a grievance, as the farmers were laid under tribute by the money changers. One of the four Diváns, the above named Lakshmi Náráyana, a Brahman, who was displeased with the ascendancy of his Coorg brother-Deváns, made political capital out of the ill feeling of the Gaudas. A brother of his, at Sulya in the low country, was in league with some rich and influential men of the malcontent Gaudas, and he likewise entertained some intrigues with Abhrambára. The insurgents assembled at Sulya. They were a mere rabble, but they made a successful attack at Puttur on the Collector of Mangalore and two companies of sepoys. A party of the rebels, whose courage and numbers increased after their unexpected success, advanced to Mangalore, opened the gaol, and with the assistance of the prison fraternity, burnt and looted the kacheri and some civilians' houses situated on the

hills overlooking the town. All the Europeans of the station were seized with a panic. The civilians, who fled on board a ship bound for Cannanore, were spectators of the conflagration of their houses, and thought the whole country was in arms. The Commanding Officer held a council of war, and would have embarked the garrison had boats been procurable. But they soon recovered their presence of mind, and had no difficulty in maintaining their ground and restoring order; so that when the troops immediately sent from Cannanore and Bombay arrived, they found nobody to fight with.

Though this was altogether a Gauda affair, a rising was also planned amongst the Coorgs at Nálknád and Beppunád, and amongst the Badagas in the Panje, Bellare and Subrahmanya districts, and the northern parts of Coorg inhabited by the late Rája's trusted and favoured Siváchāris. Also the relatives, connections and ever ready tools of the late Devan Kunta Basava were there. Formal proclamations were issued in the name of that mysterious personage Abhrambára, who seemed to be everywhere and nowhere. The Coorgs and other inhabitants of the country were summoned to the service of the great prince of the Haléri house, who was about to take possession of his inheritance.

A number of Coorgs about Tala Kávéri and Nálknád believed the proclamations, to which the Rája's seal was attached, and the assurances of the messengers who carried them. They took up arms and went down to the head-quarters at Sulya. Abhrambára's letters patent were carried to Beppu-nád. The Coorgs there, officials and others, were taken by surprise; not knowing what to believe and unable to discern the safer side, they hesitated. After a day or two, a deputation from Vírájpet went to Mercara to see the Diváns, to report to them and to ask for directions.

Captain Le Hardy, the Superintendent, was on the alert. After consultation with the Diváns, he left Ponnappa at Mercara, and marched with Bopu and a body of troops in the direction of Sulya, as far as Sampáji, whither the insurgents were expected to move according to Bopu's information. When Capt. Le Hardy, after a long and tedious march, had reached Sampáji at the foot of the Ghats, no rebels were to be seen, and he learnt that they had moved towards the Bisli-ghat and North Coorg. It was impossible to follow the insurgents through a tract of forest hills, difficult of passage even for travellers. He returned therefore to Mercara, and marched to the supposed rendezvous of the

rebels through the upper districts of Coorg. When he arrived there, still accompanied by Bopu, no insurgents were to be seen, and intelligence now reached his camp that the enemy was at Sampáji. He forthwith marched to Sampáji by way of Kadama-kall. Again no rebels.

The Superintendent began to doubt the fidelity of his Diván. On his return to Mercara he was told by the other Diván, Ponnappa, who seems to have borne Bopu a grudge, that information had been received in the mean time of several of Bopu's relatives having joined the insurgents. Capt. Le Hardy's suspicions were thus confirmed. He called Bopu and charged him straight with treachery. 'Go down to your friends the rebels' he said; 'Be an open enemy. Go, and I will come after you; and if I catch you, you shall be hung.' Bopu, who was as faithful a servant of the Company as his friend Ponnappa, was terribly alarmed. Appearances were certainly against him; yet he was innocent. But how was he to gain the confidence of the Chief, which he had evidently lost. The man broke out into tears, and protested his fidelity with the eloquence of despair. 'Do you stay, and let me quell this miserable rebellion' he said. 'If you give me liberty to act according to circumstances and take all responsibility upon myself, I will set out immediately and bring you the ringleaders alive or dead.' Capt. Le Hardy felt that the man was true, and permitted him to do as he pleased.

The Coorgs from Beppu-nad and other districts had in the mean time collected at Mercara. A party of some sixty men was despatched to the north under Subadar Appachanna. Bopu, with another troop, marched straight down to Sampaji. Two *lictors* of his own fashion preceded the Coorg Consul, namely two coolies, each of them carrying a load of fresh cut sticks. The Diván evidently intended to give the rebels a licking in the literal sense of the word. His best Nálknád friends gathered around him; three of them marched a little in advance of the Diván to scour the way before him; for Chetti Kudiya, who had been the late Rája's master in shooting and great favourite, a man of the Male-Kudiya tribe, who could hit it was said the eye of a flying bird, had sworn to shoot Bopu dead the moment he saw him.

The party had not proceeded further than the Raja's Seat, and were just descending the Ghat, when they met two unlucky wights,—Muddaya a former Subedar, and Appaiya a late Parpattegar. They were well known to Bopu. They had failed to give him information of the insurrection; they must have known things, and had they sent him

a message in due time, it would have saved him the danger of utter disgrace and ruin, from which he had barely escaped. He therefore ordered some of his followers to seize the fellows, and others to take out a fresh stick for each and give them a good dressing. The two unfortunate men, at once seized by rude hands and stripped of their coats, demanded explanations ; they were answered by blows. They protested their innocence, though no charge had been brought against them. Bopu did not stop to expostulate. Blows were the answer. They cried for mercy; fresh blows followed. After a while they were left half dead on the ground and Bopu marched on. Half way down the Sampaji pass he met with a party of Nálknád Coorgs, men of his own acquaintance ; they were armed, but dared not fight the Divan ; he at once ordered them all to be seized by his men, who were much more numerous, and administered a severe castigation to all except one, who escaped by telling all he knew about the movements of the insurgents. Bopu went on gloriously. He redeemed the promise given to Captain Le Hardy. The Subedar of Nalknad had been drawn into this foolish affair. Bopu sent him word and then had a meeting with him, when he prevailed on him without difficulty to withdraw from the rebels and to return to the allegiance he had sworn to the Company. The loss of so influential a man was a great blow and discouragement to the petty insurrection. It was put down with little shedding of blood, beyond that which was drawn by the 'Lictors,' and from that time Coorg has been at peace.

The Coorgs were most abundantly praised by Government for their loyalty, and in recognition of their services Rs. 20,000 of the recaptured treasure were ordered to be divided amongst those employed on the expedition. But they begged that they might be honoured with other distinctions in lieu ; consequently they were rewarded with jaghir lands to a great extent, and pensions for three generations, with horses, gold and silver medals, and broad cloth, according to their merits, or perhaps to the different degrees of relationship and friendship in which they stood to the Divans. The Coorg medal, in gold, weighs 7 tolas without the chain and $11\frac{1}{2}$ tolas with, and is two inches in diameter. On one side it represents a Coorg warrior in fighting attitude, and on the other it bears, round a wreath which encircles the Coorg knives—the *picha-katti* and the *udu-katti*—the following inscription in English: 'For distinguished conduct and loyalty to the British Government. Coorg, April 1837.' The same inscription in Canarese is given on the reverse side.

During the Mutiny in 1857, the Coorgs enjoyed the confidence of the Local Government to such a degree, that after its suppression Sir Mark Cubbon, the Chief Commissioner, issued to them the following Notification, in English and Canarese, bearing at its head a medallion representing a Coorg in his full array as a warrior.

NOTIFICATION.

26th February 1861.

In consideration of the exalted honour, loyalty and intrepidity characteristic of this little nation of warriors, and in recollection of its conspicuous services in aid of the British Government, it is my pleasing duty to notify hereby for general information, in virtue of the power vested in me by the Government of India, that the provisions of the Act commonly called the Disarming Act are not applicable to the gallant people of Coorg.

(Signed) M. CUBBON,
Commissioner.

Perhaps the most prominent feature in the more recent history of Coorg has been the introduction and development of coffee planting, which has attracted numerous European settlers into the Province, in many parts changed the face of the country, and completed the emancipation of the servile classes. A future full of promise lies before this attractive little region, which, in proportion to its extent, yields to none of the British possessions in India whether in the sterling qualities of its native race or in its natural resources.

INHABITANTS.

The interest with which the Coorg land is invested from its picturesque natural features, is much enhanced by the attractive character of the gallant clan of highlanders who are its distinctive inhabitants, and though but a sixth of the population, the ruling race. A full description of them will be given further on.

Leaving aside the more or less aboriginal wild tribes,—among whom occur Bilvar (by which name we have seen under Mysore* the Hale Paiki are known in Vastara and Tuluva), and Kurubar of the different classes Jénu, Káḍu and Beṭṭa;—the immemorial inhabitants of Coorg may be broadly divided into the two grades of Patricians and Plebeians, the former consisting of those who as lords of the soil are in the enjoyment of the rights of Jamma tenure, the latter the former serfs or *glebæ adscripti*, but now freemen like the rest.

At the head of the patrician class are the Koḍagas or Coorgs, the dominant race, with their hereditary priesthood, the Amma Koḍagas. Tradition says that in former days one half of the soil of Coorg belonged to the Ammas, the rest to the other Coorgs. The Ammas, in virtue of their priesthood, held their lands free of rent, and even now the scanty remains of the tribe are lightly assessed. A few members of other races have been admitted at various times into the country on the footing of the privileged class, namely Heggaḍes, Aimb-okkalar, Airis, Koyuvas, Maples and Gaudas.

The servile or plebeian class is composed chiefly of the Holayas or Holeyas, and the Yeravas. These were in all probability earlier settlers, the Coorgs a subsequent conquering race, who formed themselves into an aristocracy, reducing the indigenous population to slavery. The Kodagas, with the Holeyas and Yeravas, form about one third of the whole population.

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* See vol. I, p. 311.

The region to which the origin of the Coorgs may be immediately traced has been indicated in the last chapter. The period of their migration into the country may, perhaps, on a consideration of the history of the Kadambas, be set down as the 3rd or 4th century A. D.

Numbers.—Though perhaps at no time densely populated, the sanguinary and relentless persecution of the Coorgs by Tippu, and their wholesale deportation to various parts of Mysore, must have gone far towards exterminating the indigenous inhabitants of the country. In the south-east there are still many deserted farms grown over with dense jungle, with here and there traces of former villages and small towns. A considerable body of the people, however, subsequently found their way back, but later on, the unhappy government of their own Rajas was inimical to the growth of the population.

It appears from Dr. Moegling's book, that on an official estimate made in 1839—40, there were at that time 17,096 Coorgs and 64,341 people of other castes in Coorg, or a total of 81,437. After the annexation of the country in 1834, the numbers considerably increased, and in 1854 Dr. Moegling estimates the Coorgs at 25,000, and the total population at 125,000 to 135,000. If these figures are reliable, they indicate an increase at the rate of 70 per cent in 14 years.

Previous to the regular census of 1871, kháneshumári estimates of the population were annually recorded, but on the actual enumeration of the people, the former estimates were found to be 49 per cent too low. This may partly be accounted for from their not including the migratory cooly labourers on coffee estates, who were stated to be 11,862 in number in 1867, and were returned at 11,316 in the census of 1871.

The total population of Coorg, according to the census taken on the night of the 14th November 1871, was 168,312, composed as follows :—

Class.	Male.	Female.	Total.	Percentage.
Coorgs	13,495	12,894	26,389	156
Other Hindus	72,766	55,319	128,085	76
Jains	69	43	112	...
Muhammadans	6,805	4,499	11,304	6·7
Christians	1,309	1,101	2,410	1·4
Others (10 Parsis, 2 Chinese)	10	2	12	...
Total......	94,454	73,858	168,312	...

Taking the area at 1,580 square miles,* the density of the population is 106·5 per square mile. The distribution by taluks is as follows :—

* See note p. 1.

Taluk.	Coorgs.	Other Hindus.	Jains.	Muhammadans.	Christians.	Total.	No. per square mile.
Mercara	3,180	24,668	13	3,310	952	32,132†	148·3
Padinalknad	5,906	23,095	15	3,225	108	32,350‡	78·8
Yedenalknad	5,177	22,109	61	2,760	997	31,104	154
Kiggatnad	6,094	20,354	10	1,188	92	27,738	69·4
Nanjarajpatna	6,012	19,380	1	626	140	26,159	99·8
Yelusavirasime	20	18,481	12	195	121	18,829	209

* Includes 9 others. † Includes 1 other.

Hindus.—The strength of the respective Hindu orders is returned as under :—

Class.	Male.	Female.	Total.	Percentage.
Brahmans	1,745	1,525	3,270	2·1
Kshatriyas	1,590	1,210	2,800	1·7
Vaisyas	159	138	297	·1
Sudras	32,398	22,945	55,343	35·8
Coorgs	13,495	12,894	26,389	17·
Jains	67	43	110	...
Lingayats	4,921	4,914	9,835	6·3
Wandering Tribes	757	587	1,344	·8
Wild Tribes	7,804	6,979	14,783	9·
Other castes	23,394	17,021	40,415	26·1
Total......	86,330	68,256	154,586	...

Brahmans.—Strictly speaking no Brahman is a native of Coorg. Most of those who style themselves as such are descendants of families who settled in the country about a century ago. The Brahmans in Coorg are thus divided.—Smartas 2,229 ; Madhvas 848 ; Sri-Vaishnavas 193.

The Smartas and Madhvas are subdivided into many sects, the principal of which are the Haiga or Havika, and the Tulu Brahmans. A small number devoted to temple service are known as Stánikas. Of the Brahmans, 443 describe their occupation as agriculturists, 112 as Government servants, 103 as traders, 356 religion and charity.

Brahmanism in Coorg, which found no favour with the Rajas, appears to be in the ascendancy under the liberal patronage of the British Government. If it were not for the rich stipends drawn from Government by the Brahmanical institutions in Mercara and Távu-nad, their present existence would be more than doubtful. Left to the support of the Coorgs alone, they would long ago have succumbed to starvation, for the essential Coorg customs and religious practices can have little in common with Brahmanism. There are old Coorgs who never once went to the Tale Kávéri játre, or had Brahmans perform any ceremony for

them in their houses. All their lifetime they could do very well without them. Now the Brahmans find their staunchest supporters chiefly in Kiggatnad taluk, and generally amongst the middle-aged Coorgs, and amongst families whose reception by, and assimilation with, the Coorg clan dates back to but recent generations.

With them Brahmans are in requisition on many occasions. At the birth of a Coorg child they ceremoniously purify the defiled house by sprinkling holy water within and without, for which they receive a gift in rice. At the Coorg wedding, the pujári of the village or nád offers *prasáda*, and whilst throwing a garland of flowers over the bridegroom's neck, he mutters a blessing, for which pious act he afterwards receives a gift in money. In case of illness, Brahmans are sent for to implore the deity for recovery. In a place set apart in the compound they perform their ceremonies, and if the patient gets well they are amply rewarded. At a housewarming (*griha praves'a*) it has become the fashion among the Coorgs to invite Brahmans and to give them a good meal and presents. The expenses incurred amount from a small sum to upwards of a thousand rupees. The purohita or officiating Brahman kindles a fire of jackwood (*hebalasu*) in the middle room, throws ghee and rice into the flame, and repeats some mantras as required for the occasion. Thus we see that Brahmanism invades every accessible opening in Coorg life, and panders to the ignorance and pride of the Coorgs. It is however to be hoped that education, along with other civilizing influences, will do its work to dissipate the darkness of ignorance and superstition, and help to free the Coorgs from the trammels of priestly imposition.

Kshatriyas.—Without too strict a scrutiny into the real merits of their claim to be ranked in this order, there live 2,800 in Coorg, but not all of them as permanent residents. The greater number are in the taluks of Padinalknad, Mercara and Yedenalknad. There are 2,376 described as A're or Kumari Mahrattas, 36 Rájpinde, 133 Ráchevár, and 255 Rajputs. The Mahrattas are mostly followers of Siva, and are chiefly agriculturists and labourers. There are 190 of the former and 864 of the latter, and the excess of males over females is greatest among the labourers.

Vaisyas.—These are represented by only 297 souls, of whom 278 are Komatis: the rest are 7 Gujarati, 2 Marwadi, 6 Ladar, and 4 Nagarta or Bheri. They are engaged solely in trade, and are chiefly found in the taluks of Mercara, Nanjarajpatna and Yelusavirasime. Nearly four-fifths are Vishnuvites.

Sudras. The following are the sub-divisions and numbers of the Sudra castes :—

Taluk.	Mercara.	Padinalk-nad.	Yedenalk-nad.	Kiggat-nad.	Nanjaraj-patna.	Yelusa-irams.	Total.
Agasa	351	318	309	292	366	204	1,840
Besta	396	68	530	245	474	126	1,839
Bedar or Nayak... ...	280	12	86	85	41	...	504
Banajiga	1,160	307	666	267	306	86	2,792
Darji	12	18	30	4	...	21	85
Gániga	66	131	65	17	122	85	486
Golla	486	450	140	29	53	3	1,161
Hajám	249	152	180	180	180	96	1,037
Idiga	213	754	277	150	289	252	1,935
Kumbara	241	402	136	261	221	115	1,376
Kuruba	1,383	130	1,259	3,779	788	348	7,687
Mochi or Jíngar... ...	13	...	...	...	...	...	13
Modali and Pille ...	512	29	121	30	194	1	887
Neyiga	819	176	389	54	1,301	813	3,552
Natva	19	17	...	...	...	...	36
Palli or Tiglar	85	...	6	3	10	...	104
Sádar	...	...	7	...	...	...	7
Uppar	131	1	72	56	139	76	475
Waddar	242	254	267	304	154	75	1,296
Wokliga	6,748	7,719	4,567	1,635	4,583	2,979	28,231
Total......	13,406	10,938	9,107	7,391	9,221	5,280	55,343

Agasa, washermen.—These are known as Mádiválas or Haghiyas. Of the whole number, 1,333 are natives of Coorg, and are said to be descended from Malayalam washermen. These latter speak the Coorg language. There are 81 agriculturists and 256 labourers of this caste, most of whom are probably only temporary residents.

Besta, fishermen.—They are also known by the names Mogeru or Mokkuva, Maleboyi, Toreya and Kabbára. The first two names are peculiar to Coorg. Their chief occupation is agriculture and labour, and a few are employed as ferrymen, cloth weavers and lime burners.

Bédar, hunters.—Labourers of this caste are returned as 335 in number, and like others who follow that occupation probably remain in Coorg for only a few months in the year.

Banajiga, traders. They are composed of Telugu, Dása and Setti Banajigas, as well as Kavare and Naidus : 1262 are stated to be natives of Coorg. The principal occupations are agriculture, labour, carpentry and sale of bangles. They are mostly Vishnuvites, only 315 being followers of Siva, all of whom belong to the Setti Banajiga class.

Darji, tailors.—There does not appear to be any great demand for this class in Coorg, probably because the Coorgs themselves, both men and women, are very expert with their needles and make their own clothes.

Gániga, oil-pressers.—This caste consists of Jóti Panas of Mysore, and Vániyas or Baniyas of Malayalam; the latter are mostly labourers and the former traders, the two occupations combined being making and selling of oil. The Baniyas prepare and sell cocoa-nut oil, which they carry in leather vessels suspended at each end of a flat piece of palm wood resting on the shoulders.

Golla, cowherds.—This caste is composed of the Yedeyars of the Madras Presidency, the Gollas of Mysore, and Guntis of Coorg, also called Gauligas. Their occupation is agriculture, and the sale of milk, butter, &c. They worship both Vishnu and Siva.

Hajám, barbers.—These are chiefly Telugu Banajigas and Malayalam Náyindas. A few are musicians, but they are chiefly employed as barbers and labourers.

Iḍiga, toddy-drawers.—There are three other classes of toddy drawers comprised in the general term Idiga, namely Tiyars, Aḍike Kuḍiyas and Divars. The Tiyars are from Malayalam; they draw toddy from the baine palm tree (*caryota urens*) and work as labourers. They speak Malayalam and the Coorg language, and are mostly to be found in Padinalknad and Yedenalknad taluks. It is reported that their women do not accompany them to foreign districts. The Adike Kudiyas, also known as Male Kudiyas, live chiefly in the forests on the Western Ghats, where they cultivate their own *kumri* land, and draw toddy from the baine palm tree, and work as labourers in cardamom and coffee gardens and also on the Coorg farms. They speak the Coorg language and wear the Coorg dress. The Kudiyas are said to be divided into Adike Kudiyas, those who gather the areca nut; Male Kudiyas, those who extract the palm wine; and Temmale Kudiyas. Dívars are toddy drawers from Tuluva and also work as labourers. They dress scantily and speak Tulu. The Bilvas, entered among wild tribes, are also engaged in toddy drawing.

Kumbára, potters.—Known also in Coorg as Koyavas. They are to be met with in every taluk, where they carry on their trade of pot-making. A few are agriculturists and labourers.

Kuruba, shepherds.—This caste consists of Kambali Kurubas and Hál Kurubas. There are also three other classes of Kurubas, called Beṭṭa, Jénu and Káḍu Kurubas; but these latter classes are distinguished from the two former by being classed among the wild tribes. The Kambli and Hál Kurubas live in the villages, whereas the others, as their names

denote, live in the forests and jungles. The two former are also known by the name Uru (village) Kurubas.

It seems doubtful whether there are so many Uru Kurubas as the number shewn in the statement, namely 7,687. Of this number 3,174 are labourers, 386 agriculturists, 197 domestic servants, and 17 who come under the head of manufacturers or kambli-makers. There are 4,143 males, and 3,544 females in this caste. They worship all kinds of idols, even stones, trees and evil spirits.

Néyiga, weavers.—The different classes found in Coorg are Jáda, Devánga, Bilimagga, Cháliyar or Sále, Chélekára, and Jaliya. The three first names are common in Mysore, the three latter belong to the Madras Presidency. The principal occupations are weaving and selling of cloths, agriculture, labour and petty dealing. The women also carry on petty trade. About half the number are Vishnuvites and the rest Sivites.

Naṭva, dancers.—This is not a caste in the strict sense of the term. Some of the Sudras, such as Telugu Banajigas, Bedars, Bestas, &c., who follow the occupation of dancers and singers, are called Natva. The women are also called Devadásis, and are attached to Hindu temples. There are only 36 Natvas in Coorg, of whom 25 are women.

Modali and Pille.—Of the men, 15 per cent are in Government service, and the remainder are cultivators and traders in coffee, &c. There is a greater percentage of educated females in this caste than among other Hindus.

Palli or Tigala.—The occupation of this class is chiefly labour ; 20 are sepoys in the Regiment at Mercara.

Uppár.—The Uppárs, as the name implies, were originally a caste occupied in making salt. Now they engage in bricklaying and carpentry, and about a third of the whole number have been returned as labourers. The total number is 283 males and 102 females.

Waḍḍar, masons.—These are chiefly known as Kolairis or Kallu Kuṭṭiga, and Nuḍiyas. The former are workers in stone, and the latter well-sinkers, builders of mud houses, &c : 635 are returned as engaged in agriculture and labour, and 151 in constructive arts. They are about equally divided between the worship of Vishnu and of Siva.

Wokkaliga, farmers and cultivators.—Of this class 19 sub-divisions are given, namely :—

Aimmokkalu.	Gangadikára.	Konkani.
Balólikára.	Gauda.	Maniyára.
Bantar.	Gugga.	Marula.
Báral	Hál wokkal.	Nádavar.
Bopal.	Heggade.	Náyir.
Botar or Bétar.	Kávadi.	Sérvégáa.
		Vavve.

The name Aimmokkalu is a contraction of *aivattu wokkalu*, fifty farmers. The ancestors of this sect were brought from the Nagar frontier of Mysore by Dodda Vira Rajendra, who granted them lands for cultivation at a low rent. Fifty families are said to have composed the body of emigrants; hence the name of the sect. In their mode of life and in dress they conform to the habits of the Coorgs; but the latter do not eat or intermarry with them. In the Raja's time they adopted the religion of the Coorgs, and worshipped Kávéri Amma; but since the Coorgs refused to admit them into their families, the Aimmokkalu reverted to their original Sri Vaishnava gurus at Talkad in Mysore, and now consider themselves superior to the Coorgs. They speak the Coorg language.

The Balólikára are Konkani Sudras from South Canara, and are scattered all over the Province in small numbers. They speak Konkani.

The Banṭars are a numerous class of cultivators, and are emigrants from the Tulu country, which language they speak. The Coorgs may eat food prepared by Bantar, but neither eat together.

The Gauḍas, commonly called Tulu Gauḍas, are chiefly from the Tulu country, and are found in the largest numbers in Padinalknad and Yedenalknad taluks, especially along the Coorg-Canara boundary. They speak their own language, but wear the Coorg dress. The others of this class, who came from Mysore, speak Kannada.

The Heggaḍes are immigrant cultivators from Malayalam, and are to be found all over the Province, but chiefly in Yedenalknad and Padinalknad. Like the Aimmokkalu, they conform to Coorg customs, but are equally excluded from the community of the Coorgs, in whose presence they are allowed to sit only on the floor, while the former occupy a chair. The Heggades speak Coorg.

The Kávaḍi are not a numerous class, and are met with in Yedenalknad. They resemble the Coorgs in language and dress, and are said to have come originally from Malayalam.

The Sérvégárs are a class of Wokligas from Nagar. They are found in small numbers in Mercara taluk. They speak Kannada.

The total number of Wokkaligas of all sects is 28,231; of whom 17,114 are males, and 11,117 females. On referring to the statement of nationality, it will be seen that 5,993 Wokkaligas are natives of Mysore. This no doubt accounts for the disparity of 5,997 between the sexes, as it is a well known fact that large numbers of men of this class

from Mysore go to Coorg without their women, to work on the coffee estates during the busy season, and return to their villages in Mysore in time for the cultivation of their own fields ; the two seasons not interfering with one another. 18,875 Wokkaligas claim Coorg as their native country, and 3,345 Madras. Of the total number of 28,231, there are 20 per cent engaged in agriculture, 25·7 per cent in labour, and 4 per cent in other pursuits.

Coorgs.—The Coorgs will be separately noticed further on.

Jains.—The small number of Jains are traders and agriculturists, and mostly belong to Mysore. This sect found an early home in Coorg, as remains of temples and shásanas in Kiggatnad testify.

Lingayats.—The Lingayats or Jangamas are a numerous class in Coorg, forming over 6 per cent of the population. The late Coorg Rajas belonged to this sect. One half of the whole number are located in Yelusavirasime taluk, and another fourth in Nanjarajpatna taluk. Padinalknad contains the fewest. Their principal occupations are agriculture and trade, 25 per cent are agriculturists. They are strict Sivites, and abstain from animal food and intoxicating liquors. They speak Kannada, and generally style themselves Siváchár.

Marka.—These are a small class in Coorg. Their number is probably understated, as they generally call themselves Smarta Brahmans, though no Brahman will recognize them as such. They are almost confined to Yedenalknad taluk.

Panchala.—The Panchala class is composed of those who belong to the following trades :—carpenters, iron-smiths, gold and silver-smiths, and workers in brass and copper. There are also sub-divisions among these trades, namely

Airi	Kollar
Badagi	Sikligara
Chappategára	Tachayire
Koleya	

A fair proportion of the whole number are engaged in agriculture and labour.

The Airis are carpenters and iron-smiths from Malayalam. They resemble the Coorgs in dress and mode of living, but have no closer connection with them. They speak the Coorg language. The Badagis are a similar class, but speak Kannada. The Chappatégára are carpenters

from South Canara, and speak the Konkani language. The Tachayire are also carpenters. Sikligáras are cleaners and burnishers of swords and other weapons. Agasále are gold and silver smiths; Muyairi, workers in brass; Jambu Kutigas, workers in copper.

Mendicants.—There are many classes of professional mendicants; the eleven principally met with in Coorg are:—

Banna	Kutuma
Barya or Vaniya	Mâle
Bine Battaru	Padârti
Domba	Panika
Jangama	Sâtáni
Kaniyaru	

The Bíne Battar or Paddaru were originally musical mendicants who emigrated from Malabar. They prepare the parched rice for the Coorgs on their festive occasions. They engage in agriculture, and are said to have generally abandoned their original profession of mendicancy. They speak the Coorg language.

The Dombas are a class of professional wrestlers, tumblers and beggars. They are Sudras from the north of India, and speak a dialect of their own, similar to Hindustani. They are found in small parties scattered all over Coorg and Mysore.

The Male or Maleyas are a small wandering tribe of gipsies from Malabar, who speak Malayalam. They pretend to cure diseases and exact money from the ignorant.

The Kaniyas are said to be the descendants of a Malayalam Brahman and a low caste woman.

It may be interesting to quote at length Dr. Moegling's remarks regarding some of these mendicants. "The ministers of Coorg superstition, the Kaniyas, Panikas, Maleyas and Bannas make a handsome livelihood. The Kaniyas find much work for the conjuring fraternity, and are dependent in a great measure upon their friendly patronage. The Kaniya (astrologer) has complete mastery over the minds, and to a great extent over the pockets of the credulous Coorgs. For a consideration in the shape of a purse of upees, he writes the horoscope of the individuals who apply to him. Such is his cleverness that he requires only to know the name of a person in order to calculate the year, month, day and hour of his nativity. He is also the oracle of the Coorgs in cases of sorcery and witchcraft. It is believed by the Coorgs that misfortunes, such as diseases of men or cattle, and deaths in the family or the herd, rarely come upon them in the natural order of

things. The knowledge of an all-ruling Providence seems to have no place in their minds. Every severe affliction or great loss is ascribed to magic art, or 'an enemy hath done this.' To find out the author of the mischief, and to induce or force him to keep the peace, is the only method that suggests itself to such people for obtaining deliverance from trouble. Application is made to some famous Kaniya, who consults his books and *kadis* (little shells used for dice), and discovers the secret enemy's place house, stature, age, &c. The man is called before a Panchayat, and the case is discussed in the Parpattegar's cutcherry. If things are not settled before this tribunal, the parties go to the Subedar, and frequently the quarrel is carried before the Superintendent, who has to get out of the difficulty as best he may."

The Padárti is not a caste, but a name given in Coorg to persons employed as drummers in Hindu temples. Some Sudras and Brahmans even were found to have been returned as Padártis, and it appears that by some they are regarded as a lower class of Brahmans.

The total number of the mendicant class in Coorg is 2,158 ; of whom 1,250 are males and 908 females. There are 347 engaged in agriculture, principally of the Bine Battaru class, and 352 are labourers.

The Outcastes, Wandering and Wild tribes are thus distributed :—

Taluk.	Outcastes.	Wandering tribes.	Wild Tribes.
Mercara	7,021	244	621
Padinalknad	6,868	243	1,272
Yedenalknad	5,918	235	4,087
Kiggatnad	2,621	77	8,696
Nanjarajpatna	5,072	224	107
Yelusavirasime	6,600	321	...
Total......	34,100	1,344	14,783

Outcastes.—There are many sub-divisions among the Pariyas or outcastes ; those met with in the Province are enumerated below :—

Adiyar.	Kukka.
Ajjalapále	Mádál.
Holeya.	Maringi.
Hulisavár	Márta.
Kaladi.	Mayal.
Kápála.	Pále.
Kembatti.	

The Holayas or Holeyas are of four kinds : Kembatti and Máringi from Malabar, Kukka from Tuluva, and the Kannada speaking Badaga Holeyas from Mysore. They are to be found all over Coorg, and perform all

the menial work for the Coorgs. For ages they were held in abject slavery by the Coorgs, but have been legally freemen since 1836. When European coffee planters commenced operations in Coorg, the scarcity of labour caused the slave question to assume a different importance, and the inducement of good wages and food made many Holeyas desert their Coorg masters for the coffee estates. At the time this was looked on as a great grievance by the Coorgs, who considered they had been deprived of part of their property. Some attempts may have been made under various pretences to recover their so called servants ; but the ‘ domestic institution ’ is now practically abolished. The Holeyas are a poor ignorant class of people, generally of middle size and dark complexion. They dress indifferently, are of dirty habits, and eat whatever they can get. They are devoted to demon worship, but a number have become Christians, and are settled at Anandapur and Attolimane.

There are few of the Adiyar class. They are labourers from Malabar, and speak Malayalam.

The Kápálas are supposed to be descendants of the Abyssinian Siddis, who formed the body-guard of the Coorg Rajas, as their features resemble the Ethiopian type. They possess landed property, which was given by the Rajas, and they also work as day labourers with the Coorgs. Their number is very small, and they are only met with near Nalknad palace. They speak Coorg.

The Páles or farm labourers are immigrants from South Canara. They are found principally in Kiggatnad and Yedenalknad taluks. Their language is Tulu.

The Martas do not reside in Coorg, but come here periodically for work from Malabar. They are strong and active, and much liked as contract labourers on coffee estates.

The Madige Holeyas are perhaps the lowest of the low Pariyas, for prominently amongst them they eat the carcasses of fallen beasts and prepare hides and skins. They are settled near the towns in Coorg.

The total number of persons classed under the head Outcastes is 34,100 ; of whom 19,773 are males, and 14,327 females. Those engaged in labour are 53·6 per cent, in agriculture 5·2, in other miscellaneous trades 5 per cent, while 37·5 per cent are returned as of no occupation whatever. Probably a large portion of the latter are menial servants on Coorg farms, for whom no appropriate name could be found.

Wandering Tribes.—Three classes of wandering tribes have been met with, viz:—

	Males.	Females.
Korachars or Koramars	275	203
Medas or Gaurigas	387	354
Lambánis or Brinjaris, also known as Sukaligas	95	30

The Korachars or Koramars are of Sudra origin, from the Northern Sirkars. They speak a peculiar dialect, a mixture of Telugu and Tamil. They make mats and baskets, and a good many are labourers. They are robbers and dacoits, and their children are brought up to thieve from an early age. The Koramars are distinguished as Uppu and Káge Koramar. The former are engaged in traffic, and are superior to the latter, who eat crows and catch frogs and snakes.

The Medas are found living independently all over the Province. They are basket and mat makers and subsist on the produce of their handicraft, making umbrellas, baskets and sieves. These necessaries they supply annually for the Coorg houses on the long established terms of a supply of rice in return. At harvest time they get from the Coorg house for every hundred butties of paddy land as much of the reaped paddy in the straw as will be loosely encircled by a rope 12 cubits long. The Médas are the drummers at the Coorg feasts. Their religion is the worship of Kali and of demons. They dress like Coorgs but in poorer style. They are of Mysore origin and speak both Kannada and Telugu. They are said to be an inoffensive race.

The Lambánis are chiefly to be found in Yedenalknad taluk. They generally possess large herds of cattle, and earn a livelihood by carrying grain, coffee, &c., from one part of the country to another on their pack animals. There were only a small number of them in Coorg at the time of the census. They are expert thieves, and during the Kaveri feast make their presence felt among the crowd.

Wild Tribes.—The following are the tribes classed under this head, together with their respective numbers, as returned by the enumerators.

	Males.	Females.
Yeravas, also known as Panjara Yeravas ..	5,608	4,908
Paniyars or Paleyar	318	314
Jenu Kurubas, Kádu and Betta Kurubas ..	1,466	1,457
Bilvas	412	300

From the description given of the Yeravas, it is probable they would have been more correctly classed with Holeyas among the outcastes. They are said to be originally from Wainad, where, like the Holeyas in

Coorg, they were held in slavery by the Nairs. They are met with almost entirely in Kiggatnad and Yedenalknad taluks. They speak a language of their own, a dialect of Malayalam, and live with the Coorgs, but always in separate huts in or near jungle. They are much sought after as labourers. They appear to be treated much as if they were slaves, and in fact they are so in all but the name. They resemble the African in feature, having thick lips and a compressed nose, and are very scantily clothed. At their weddings and their Pándal-áta or demon feast, they chant their peculiar songs, and have dances in which, as with the Paleyars, their women take part. They are distinguished as Panjara and Paniyara Yeravas. The Panjara Yeravas allow their fleecy hair to grow in dense masses which are never disturbed by a comb : their appearance is most extraordinary, like that of the Australian Papua. The Paniya Yeravas appear more civilized.

The Paleyas are distinguished as Maila and Achala Paleyas. They are labourers along the Ghats from the Tulu country. They have Hindu features, are of middle stature, and have black straight hair, which is wavy with the women. Some dress like the Coorgs, and some in the low country fashion. They have no idols, but like the Tulus call upon their gods Guliga, Khorti and Kalurti when eating. Their diet is like that of the Coorgs. The Achala Paleyas personate demoniacs in honour of their Bhutas or demons.

The Jenu Kurubas are found scattered in all the jungles. They have no fixed abode, but wander about from place to place in search of honey ; hence their name, from *jenu*, honey. They are excellent climbers of trees, and skilled in the use of the sling and bow and arrows. Their language is peculiar, but allied to Kannada. They worship the goddess Kali by pronouncing her name over their food, and once a year sacrificing a fowl.

The Kádu or Betta Kurubas also live in the bamboo forests, but have no connection with Jenu Kurubas. They have rather high and prominent cheekbones, a short and flat nose, large lips, small, dark, deep set eyes and curly hair, which through neglect becomes matted. In stature they are middle sized, well proportioned, and in habits nimble and enduring. Their colour is dark, they have hair on the upper lip and chin but no whiskers. Both jungle and forest Kurubas are excellent woodcutters, but not reliable on account of their unsteady habits. They excel in making mats, baskets, umbrellas, boxes and cradles of bamboo

and cane. In their scanty clothing (the women are said to put on a dress suit in the shape of a girdle of leaves when they enter a village) and the woolly, top knotted hair and broad features, their appearance is wild and repulsive, yet they are a good humoured, peaceable set of people, and when employed, industrious at their work as long as it pleases them. They speak a peculiar language not understood by any others.

There is every reason to believe that numbers of these wild Kurubas have been included among the village or Uru Kurubas, as already stated when remarking on that caste. By trustworthy informants the latter caste are said to be very few in number; whereas 7,687 have been returned by the enumerators.

No information can be obtained about the Bilvas, and opinions seem to be evenly divided as to whether they are a wild tribe or ought to be classed with Idigas or toddy drawers. A caste of the same name is met with in Mysore, and is considered one of the wild tribes.

The Botwas or Kádalas are the wildest class of jungle people in Coorg; they are found in the forests of Távunád. They are excellent marksmen with bow and arrows, and live on the chase, seldom working for hire. Their huts, which they frequently change, are of the rudest description, made of sticks and covered with leaves of the netti palm. The women dress in Eve's fashion, the men wear a coarse cloth.

Muhammadans.—The following table shews the classification and distribution of Muhammadans in Coorg:—

Taluk.	Arabs, Persians and Afghans.	Dakhni Musalmans.	Labbe and Mapile.	Pindari and Kakar.	Total.
Mercara	1	3,025	214	70	3,310
Padinalknad	...	413	2,812	...	3,225
Yedenalknad	3	1,897	859	1	2,760
Kiggatnad	...	904	239	45	1,188
Nanjarajpatna	2	578	38	8	626
Yelusavirasime	...	187	8	...	195
Total......	6	7,004	4,170	124	11,304

They are divided between the two sects as follows:—

	Males.	Females.	Total.
Shiah	513	486	999
Suni	6,292	4,013	10,305
Total...	6,805	4,499	11,304

The greater number, or 3,237, are described as labourers, chiefly the

Labbe and Mapile ; 1,408 are engaged in trade of all kinds, and 752 in agriculture, chiefly rice and coffee cultivation. Of the latter, some are known as Nayinas or Nayirs and Maniyanis. They are immigrants from Malabar, and speak Malayalam.

Christians.—The Christians number 2,410, of whom 1,309 are males and 1,101 females. The different classes are distributed as follows: —

Taluk.	Sex.		Race.			Total.
	Male.	Female.	Europeans.	Eurasians.	Native Christians.	
Mercara	526	426	107	144	701	952
Padinalknad ...	77	31	11	6	91	108
Yédenalknad ...	510	487	35	50	912	997
Kiggatnad	62	30	18	22	52	92
Nanjarajpatna ...	74	66	10	7	123	140
Yelusavirasime ...	60	61	...	...	121	121
Total......	1,309	1,101	181	229	2,000	2,410

The proportion of the sexes in each race, and those attached to each creed, is thus stated :—

	Protestants.		Roman Catholics.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.
Europeans	99	46	27	9	126	55
Eurasians	71	59	65	34	136	93
Native Christians	50	46	997	907	1,047	953
Total......	371		2,039		1,309	1,101

Of the Europeans, 23 (including military) are in Government service, 54 are agriculturists (probably coffee planters), 10 traders, and 5 follow other occupations. By nationality, 100 are English, 34 Scotch, 8 Irish, 2 French, 15 Germans, 20 not stated ; to which may be added 1 American and 1 Australian.

The Eurasians are employed in all kinds of occupations ; 7 are returned as labourers and are probably overseers on coffee estates.

The great body, or 1,904 of the Native Christians, are Roman Catholic emigrants from North Canara, and belong to the Konkani caste settled at Virarajendrapet.

Others.—These consist of 10 Parsis (8 male, 2 female), and 2 Chinese (male). Of the former, 2 are in Government service, and 4 engaged in agriculture and trade. They have been settled at Mercara

since the time of the Rajas, whose purchases they negotiated. The 2 Chinese are returned as labourers.

The Coorgs.

The Coorgs, or Kodagas as they are properly called, are the principal tribe of the country, and from time immemorial the lords of the soil. For the last two centuries they are known as a compact body of mountaineers, who resemble more a Scotch clan than a Hindu caste. In the Hindu scale they are Sudras, and not pork-eating bastard Kshatriyas, as some mocking Brahmans would have it ; but it ought to be the pride of the Coorgs to discard the notion of caste altogether, which in fact does not apply to them, and to stand upon their own merits as Kodagas, the remarkable mountain clan of Coorg.

The Coorgs to the present day are as distinct from the Malayâlam and Canarese people on the western coast, as they are from the Mysoreans in the north and east, though their peculiarities are to some extent allied to the habits of the one as well as to those of the other race, and even their language is but a mixture of the Dravidian tongues.

Look at a group of Coorgs of the better class by the side of some Mysoreans or people from the western coast. The difference is striking. The Coorgs are tall, muscular, broad chested, strong limbed and swift-footed. Men of 6 feet and above are not uncommon. Their features are regular, often distinguished by an aquiline nose and finely chiselled lips, set off by a well trimmed moustache, which in the *gala-mishe* terminates in a broad volute, as worn by their Rajas and men distinguished for bravery. Apparently anticipating recent military regulations, they shave their chins, but sport mighty whiskers ! The colour of the Coorgs is lighter than might be expected under this latitude. Their mode of life and pride of race impart to their whole bearing an air of manly independence and dignified self-assertion, well sustained by their peculiar and picturesque costume.

"I have been quite delighted," says Dr. Leyden, writing of Coorg in 1805, "both with the country and its inhabitants. The grotesque and savage scenery, the sudden peeps of romantic ridges of mountains bursting at once on you through the bamboo bushes, the green peaks of the loftiest hills, towering above the forests on their declivities, and the narrow cultivated stripes between the ridges, all contributed strongly to recall to memory some very romantic scenes in the Scottish Highlands.

[illegible] AT THE [illegible] BANGALORE — T.R.P.

A COORG WITH HIS SONS AND GRANDSONS.

At the same time, the frank, open and bold demeanour of the natives, so different from the mean and cringing aspect of all the native Hindoos that I had hitherto set eyes on, could not fail to be beheld with great approbation by a mountaineer of my way of thinking. The first thing that the Subedar of Virarajendrapet did, to my utter astonishment, was to come up and give me such a shake by the hand as would have done credit to a Scotsman. This was so utterly unexpected on my part that it drove quite out of my head a most elaborate oration which I was in the act of addressing to him. I assure you, however, that I gave him such a tug in reply, that if he do not understand a Scotsman's language very accurately he wont forget a Scotsman's gripe in a hurry."

Sir Erskine Perry, in a publication of 1853, says, "The inhabitants of Coorg, in independent bearing, good looks, and all the outward signs of well being, are by for the finest race I have seen in India."

The principal Coorg dress is a long coat (*kupasa*) of white or blue cotton, or dark coloured cloth and even velvet. It reaches below the knees, and is open in front; if not white, it has short sleeves, under which longer ones of a different colour extend to the wrist. The coat is held together by a red or blue sash of cotton or silk, which is several times wound round the waist, and which holds the never failing Coorg knife, with ivory or silver handle and chains of the same metal. A red kerchief, or the peculiarly fashioned turban, which is large and flat at the top and covers a portion of the back of the neck, forms the head-dress. The feet are bare, or protected with light sandals. A necklace of the berry of rudrákshi (*elæocarpus ganitrus*), silver or gold bracelets on the wrists, and silver and gold earrings with pearls or precious stones complete their festive costume. Those who are in possession of the Coorg medal, or the lunulate ornament called Kokadádi do not fail to suspend it round their neck. Their every day dress is of course of a more simple nature.

The Coorg warrior looks more imposing. His dress is of the same cut, but of coarser material and shorter. In addition to his handy waist-knife (*picha-katti*), he wears on his back, in a strong clasp of brass, the curved, broad-bladed Coorg knife (*odu-katti*). In a hand-to-hand fight it was a most formidable weapon, and since the young Coorgs have no longer Mussalman or Nair antagonists to decapitate, they display at their feasts the strength of their arms and the sharp edge of their knives by beheading pigs, or cutting at a blow through the trunk of thick plantain trees. The long matchlock gun is now more a weapon of curiosity than

of practical use, except with the poorer Coorgs, the wealthier sportsmen having supplied themselves with English rifles of the best description. Their ancient arms and ornaments were manufactured with the most simple tools by natives of Coorg. The Coorg Rajas used to reward men distinguished for personal bravery with silver and gold bangles, or with an ornamented large knife bearing the Raja's stamp ಲ upon the blade, and these tokens are kept as sacred heirlooms and worn on grand occasions only.

To one who has lived for many years amonst the Coorgs, the improved condition of the appearance of the men is very striking. Fifteen or twenty years ago one seldom saw a Coorg man dressed in a woollen garment, blue or white cotton was the material generally in use ; now every one aspires to a *banát kupsa* or long woollen coat of fine English cloth, and some even sport boots and stockings. Amongst Young Coorg, native dandyism, so vulgar and ridiculous with Bengal Baboos, is not unknown, though still repressed and laughed at. Native umbrellas disappear and merchants make annually a good business with the imported article. The young Coorg official, who formerly trusted to the muscular strength of his own legs, delights now to be seen on an impetuous Pegu pony, or a prancing steed from Kandahar, as he visits his house or follows the English official on duty.

The personal appearance of the Koḍagitis or Coorg women is not less striking than that of the men. They are remarkably fair, of goodly stature, well shaped, and many are really handsome before the betel-chewing, which generally begins after marriage, disfigures their regular features, and blackens their otherwise brilliant teeth. Their festive costume—and the ordinary dress differs only in quality—is one of the most becoming that can be seen in India. A white or light blue cotton jacket, with long sleeves, fits tight and is closed up to the neck. A long piece of white muslin or blue cotton stuff forms the skirt, being several times wrapped round the waist and tied by means of a string, so as to make the skirt fall in graceful folds almost down to the ankles, whilst one end of it covers the bosom and is knotted together on the right shoulder. To give fulness to the skirt the other end is arranged in folds, which, contrary to the fashion of other Hindu women, are gathered behind, a sensible arrangement and most convenient for unobstructed activity in house and field. This peculiarity did not escape the notice of the prying Brahmans, who of course accounted for it by a silly puránic legend,

which at the same time gives vent to their vexation at the intractability of these rude mountaineers.

The head, with its raven hair, is covered by a white muslin or coloured kerchief, one end of which encircles the forehead, and the two corners are joined together at the back, allowing the rest of the cloth to fall gracefully over the shoulders. The wealth of a Coorg family is displayed by the richness of the ornaments of the women. Glass, silver or gold bracelets of a simple description span their wrists; their neck is decked with chains of coral, pearls or gold, from which are suspended old Portuguese gold coins. Even the nose and the outer rims of the ears are ornamented with pretty jewellery in gold, pearls and precious stones, and also silver rings are worn on the toes.

The white festive gowns of the men, as well as the kerchiefs of the women, are skilfully embroidered along the seams and in the corners with red marking cotton, and the patterns, of native design, are often very elegant. The Coorg women esteem their own embroidery more than Berlin work, as the former, unlike the latter, shews the pattern equally well on both sides. The richness and variety of the patterns and the fineness of the execution of this work has been much admired by ladies in Europe.

As for industry, the Coorg women deserve high praise. They rise early, and besides cooking and other domestic work, they bear a large share in the labours of the farm. The men plough the fields, transplant and reap the rice; the women carry manure, weed, fetch home and clean the paddy. The men do no menial work, they leave that to their women and to their servants, whilst they enjoy a dignified repose, discussing the affairs of the house and chewing betel, or stitching a piece of clothing, in which art many are as expert as professional tailors; others, gun on shoulder, wander through the jungles in search of game: but the height of their ambition is to figure in the capacity of a Government official in the administration of their country.

A Coorg woman is rarely idle, her busy hands always find some work to do, and no wonder, if we consider the life and bustle of a Coorg house with its 40, 60, or 80 and more inmates. Two or three generations, grandfather and grandmother, their sons and daughters-in-law, and the children of these families, all live and mess together. The labourers also belong to the household and look up to the mistress for food and orders. The fattening of the pigs, the milking of the cows, the water supply for

the house, these and many other cares are under the immediate supervision of the mistress. Where peace and harmony exist, a Coorg house presents a truely patriarchal scene, but the idyllic picture is too often marred by discord, occasioned by the harsh régime of an imperious mother-in-law, by the jealousy and heartburnings of married brothers, or the more material questions of family income and individual claims. The master or *yejamána*, who is always the senior male member of the house, has no easy position ; especially in our days, when a tendency to break up these large houses clearly manifests itself. But Coorg women of a commanding spirit and superior character are often heard of, who, like Abigail of old, with tact and wisdom subdue the unruly elements of this bustling human beehive, and make the residents subservient to the common weal and honour of the family.

Here is a story to the purpose :—Six generations ago, there was a woman called Dodda Avva—the great lady—who lived at Almanda house, in the village of Arméri, which belongs to Beppu-nád. She was the mistress of the Almanda property, being the only child of rich parents. She was a woman of extraordinary size and strength of body. Nor was she less distinguished by qualities of mind and character. Throughout the country, she was known as the wisest, the richest, the strongest of Coorg women. Independent owner of a Coorg estate, she was at liberty to choose a husband for herself. Her choice fell upon a man of the same clan—Uttacha, a son of the Mánanda house. He was a good sort of a husband, but much inferior every way to his great wife. Perhaps she had chosen him for this very reason. His place in the house was rather that of head-servant, than of husband and master.

Every year the people of Arméri used to send a caravan to Irkúr, in the low country, near Cannanore, to fetch salt. At other times caravans, carrying rice to the coast, would start from Arméri during the dry season. On such occasions Dodda Avva would herself attend to every thing, put the cattle in readiness, prepare provisions, and at last accompany her husband and his oxen to the place of meeting appointed for the whole train from the village. On parting, she would recommend her husband and his beasts to the kind offices of the best men in the caravan, and return home to her great house and her large business. Often, when husband or servants appeared too slow in loading the oxen, she would bid them step aside, and quietly taking up the double sacks with both hands, lay them softly and evenly upon the backs of the cattle—such was her strength.

She was equally famed for wisdom and honesty. On this account Muddu Ráya, who ruled Coorg in her time, greatly respected and reverenced her, and often, on coming to Beppu-nád, stopped to have a talk with Dodda Avva of Almanda house.

In course of time Dodda Avva became the mother of four daughters, but to her great grief no son was granted her to succeed to the Almanda property. When the daughters came of age, she gave them in marriage to sons of neighbouring landholders. The eldest became the wife of a member of the Pálekanda family, the second married into the Púlanda house, the third was given to the Amnichanda family. The youngest, by a general agreement of the chiefs, was also given to the Pálekanda house, but, as heiress of the Almanda property, she was to give her sons, if she bore any, to her mother. This daughter, the youngest, bore four sons in succession. Of these, the two eldest were brought up by their grand-mother Dodda Avva at Almanda. The name of one was Timmaya, that of the other Máchu. Máchu had a son Ayappa, whose son was Bollu, the father of Stephanas, the first Coorg Christian.

The culinary art of the Coorg women is not much appreciated by a European palate, which relishes less hot condiments and a more sparing use of oil and ghee. Meat, whether game, pork, mutton, fowl or fish, is cut into small pieces irrespective of joints, and made into a nourishing savoury curry, which, with a dish of boiled rice seasoned with mango, lime, citron and ambatti-pickle, makes to native taste an excellent meal. The Coorg women excel in preparing a great variety of pickles and chutney, also sweet preserves and sweetmeats. Their *áppams* or *níradoshe* are relished even by Europeans. The kitchens of the Coorgs, which are inside the house, are remarkable for the cleanliness of the cooking-vessels in use.

The Coorgs generally take an early meal at 7, of rice-conjee seasoned with pickle or curds. At 10 they partake of a more substantial breakfast, consisting of boiled rice and curry. At 3 o'clock conjee is again taken as in the morning, and in the evening a hearty supper of boiled rice with vegetable or meat curry and other condiments. Toddy of the baine palm (*caryota urens*), also a kind of beer made of fermented rice, rice-brandy and arrack are the usual beverages ; but lately, the strongest European liquors have become only too familiar to the Coorgs at all hours of the day.

As is the custom with other Hindus, the Coorg women attend first to

serving up for their lords and the male members of the house, and then sit down to their own separate meal. This selfish and unmanly custom greatly detracts from the charm of family life. The meals, spread on brass plates, on low stools, are rather animal feeds than family gatherings round the social table.

The Coorgs are very hospitable; no beggar goes away empty from their houses. A visit from Europeans is looked upon as a great honour, and on festive occasions they are frequently invited. Then great efforts are made to do honour to the guest, and in the more civilized houses a breakfast in almost English fashion is served, on crockery and with knives and forks. But perhaps those receptions are more enjoyable where one comes unexpectedly and has to put up with little inconveniences which draw forth from the kind host all the greater concern for the comfort of his guest. At the unexpected arrival of a European visitor there is at once a great commotion amongst the fair Kodagitis. Clean dresses are donned, ornaments put on, and there is a running to and fro within the house. Soon the crackling of fire is heard, and the aroma of roasted coffee indicates the coming treat. The coffee is brought in a spouted brass vessel or in a tumbler; it is highly sweetened, has also a by taste of red pepper, as the coffee beans were broken in the mortar that serves for pounding spices, but you cannot resist to gratify the importunity of your kind host. To leave a Coorg house without having partaken of any offered refreshment, be it only a sip of milk or an orange, would be a grave offence against Coorg etiquette.

It has been said that the Coorg women do not exercise the domestic virtue of cleanliness. Considering the nature of the work that falls to their share, it cannot be expected that they should always appear in festive costume; but they bathe frequently, and whenever they are seen in public the women are remarkable for their clean and tidy appearance.

Coorg children shew much affection for their parents and relations, and the little ones, of whom there is generally a goodly number, are great pets of the house. The visiting stranger is the object of their wonder, and if he succeeds in gaining their confidence he will be liked all the better by the whole family. The bearing of the young in the presence of the old is decorous, the latter being greeted by every junior member of the house or by a visiting neighbour, whether male or female, with great respect. The young man lays aside whatever burdens his hands, puts off his shoes, and with folded hands, first raised to the forehead, bows down and touches the

feet of his senior, who lays his hand on the young man's head, pronouncing a blessing. The youth then rises and repeats the ceremony to others.

The Coorgs are a hardy race, and bear with fortitude a great deal of hardship, especially during the monsoon, whilst engaged with their rice cultivation. Exposed to wet and cold, and often prostrate with fever, they soon regain their strength ; and old men and women of 70 or 80 years are not uncommon amongst them.

In the times of their Rajas, during their wars with Mysore and Malabar, and in their marauding expeditions, the Coorgs proved themselves brave soldiers, and were dreaded for their fierce intrepidity. But their strength lay especially in their mountain fastnesses, and behind the shelter of their native woods or the formidable breastworks extending for miles along the crests of the hills. Since they have come under the rule of the British Government, their warlike spirit has found no scope; but they are still a brave and manly race, who in time of need would doubtless stand by their rulers with devoted loyalty. At the hunt of the tiger, the bison or the elephant, no true Coorg shirks the dangerous sport; but with nerve and coolness and wary cunning he will dodge the advancing beast, and with keen eye and steady hand fire at him at close quarters.

The intellectual and moral faculties of the Coorgs have for ages been neglected, and consequently up to the present day they are both ignorant and superstitious. The worship of demons and of departed spirits has usurped among them the worship of God. Charms and sorceries abound all over the country. Disease among men and cattle is readily ascribed to the curses and witchcraft of enemies. The dead are supposed to trouble the living, and to demand sacrifices and other atonements. Many of the Coorgs, though they may despise their old superstitions and neglect their idols, have come to believe in nothing but money and the brandy bottle. The cruel despotism of their Rajas engendered dissimulation, falsehood and treachery; hence lying and deception, bribery and conspiracy are now often enough practised to ruin an opponent and to advance self-interest. The name of the Coorgs is still feared by their neighbours, who look upon them as proud, irritable and revengeful men, and such popular estimations of the character of a neighbouring race are seldom without some foundation. It still may happen, that the head of a Coorg house on his dying bed will solemnly charge his sons to wreak

vengeance on his personal enemies, a bequest which occasions calamitous feuds between succeeding generations.

The Coorgs have hitherto been an unlettered people. The Rajas, themselves without education, did nothing for the instruction of their subjects. Even the English Government for many years hardly attempted systematically to raise them in intelligence and character. Only lately most praiseworthy efforts have been made to satisfy the awakened popular desire for education in Coorg, and the provisions made have already borne good fruit in supplying Government with a body of trained officials, though education is still in its first stage of development.

The public morality of the Coorgs is controlled by a council of elders, called *Takka mukhyastaru*, who are the moral censors and managers of social affairs, without however any magisterial power from Government. This institution dates from the time of the Rajas, and is hereditary in certain families. The authority of the village Takkas extends over offences against social customs, attendance at public feasts and proper conduct during the same, drunkenness and adultery. The offender has to appear before the council of the elders of the village, at the *ambala* (a council-room on the village green), where the matter is investigated and discussed. The presiding Takka pronounces the sentence, which may amount to a maximum fine of 10 rupees. Should the offender refuse to pay, he will be excommunicated, when he may appeal to the *Nád-mukhyastaru*, that is the assembly of the Takkas of all the villages of the district, and their decision is final. An outcast Coorg may after years be restored to his former status on paying the imposed fine. To the influence of these guardians of public morality the orderly conduct of the Coorgs in public is principally owing. It is, however, to be feared that the increasing wealth and influence of many Coorg houses modify the strict control of the Takkas, and make them more complaisant to the rich, which tendency will inevitably result in a decline of their authority and a greater laxity of public morality. The contact of the Coorgs with Europeans, who have chiefly settled in the country as coffee planters, has not proved an unmitigated boon for the natives. With the influx of more money into the country, the vices concomitant with European civilisation have found a footing too. Intemperance has got a fearful hold on the people, who are no longer satisfied with their country brands, but indulge in the strongest European liquors ; and this vice, which in the times of the Rajas was rigorously repressed, is now rather

encouraged by the numerous liquor shops, which are decidedly on the increase all over the country. It requires a new impulse on the part of the better type of Coorgs to combine in vigorous combat, especially during their festivities, against this ruinous enemy.

Amma Koḍagas.—The Amma Kodagas form a small and exclusive sect. They are believed to have been the indigenous priesthood, but degraded to their present insignificance by the wily schemes of the succeeding Brahmans. Their number is below 300, divided among 42 houses. They live chiefly in Kiggatnad and Padinalknad, and they seem to have originally come up from Malabar, where they were called Nambiaru and where they still have connections. In language, manners and costume, they are hardly distinguished from other Coorgs, only they wear the brahmanical cord and abstain from animal food and fermented liquor. They do not therefore eat with the Coorgs, nor intermarry with them.

Their name Amma Kodaga or Mother's Coorgs denotes that they are priests devoted to the service of Kávéri Amma, or Mother Kávéri. With the rest of the Coorg tribe they celebrate in the same manner the great Kávéri and Huttari festivals, but of course as priests performing púja in their own houses, for they have nothing to do with the Kávéri temple. They have no sacred books or shastras, nor do they exercise any spiritual influence over the people.

The history of these old Coorg priests is shrouded in obscurity. They seem to have been of a rude character, like the priests of ancient Britain and Germany, untractable and disinclined to adopt foreign culture. But the subtility of the Brahmans gradually instilled into their minds some priestly notions, which made them aspire after superior sanctity by adopting the sacred cord and a Brahmanical diet. It is said that Timmappaiya, a Havige Brahman and brother-in-law of the late Rája, who died in 1868 as Karnika or Treasurer, gained such an influence over the Amma Kodagas that they looked up to him as their guru, and many of them resolved upon laying aside the Coorg costume and imitating the Brahmans in dress and diet.

To acknowledge the indigenous Coorg priesthood, and yet account for its degraded state as compared with the erudition of the twice-born, the Brahmans invented the following legend, which is not in harmony with the Kávéri Purána :—The sage Kavéra, as a reward for his austerities, was blessed with a daughter Kávéri, whom he promised in marriage to Agastya, another sage, who also resided on the Brahmagiri. Kávéri did not accept

the proposal, and assuming the shape of a river fled from the mountain. Agastya in hot pursuit overtook her in Kadyettnád, and persuaded her to submit their dispute to the arbitration of their friends. They called three families of Amma Kodagas and six of Coorgs; the former took the part of Agastya, the latter that of Kávéri. The Amma-Kodagas decided that Kávéri should not be allowed to proceed; but the Coorgs declared that a woman should not be forced to marry against her will. The enraged Agastya muni thereupon pronounced a curse upon the Coorgs, that the generation of Koḍagas or Coorgs should decrease, that their women should not tie their garments in front, that the sown rice should not grow, and that their cows should not give milk. Kávéri Amma, who was the patroness of the Coorgs, counteracted the curse as well as she could in the followng words: "the Kodagas shall increase, but the Amma Kodagas decrease; the Coorg women shall tie their garments behind; the sown paddy shall be transplanted, and the cows be milked after the calves have drunk." So saying, she tried to escape, and on being held by Agastya by the border of her garment, she turned to the right and flowed rapidly away. Hence the place, where this occured, was called Bala-muri, turning to the right. [A linga has been erected near the spot by the Brahmans, and it is yearly visited in Tulá-mása at the time of the Kávéri feast by Coorgs and others, who bathe in the river. Dodda Vira Rájendra also built here a rest-house, which is still in tolerable preservation.] The only object this legend can have is, not to clear up the origin of the indigenous priesthood of Coorg, but to obscure and bury it under the rubbish of puranic lore, which eludes every historical investigation.

The Coorg house.—The Coorg houses are generally situated close to their paddy-fields, on a sheltering slope of Báne land, surrounded by clumps of plantain trees, sago and betel-nut palms and other fruit-bearing trees. A coffee garden and a small plot for the growth of native vegetables are seldom absent, and, where the locality is favourable, a little tank well stocked with fish is not uncommon. The position, the style of building, and the approaches of old Coorg houses, strongly remind one of small fortifications, and tradition points back to a time of general feuds, when chief fought with chief, clan with clan. In the deep kadangas or ditches with high banks, we still see memorials of that warlike state of affairs. These war-ditches intersect the mountainous districts in every direction, and have resisted not only many a furious attack of contending parties, but also the force of the annual monsoon.

A deeply cut passage, paved with rough stones and overgrown with shady trees, its sloping side walls decked with a variety of luxuriant ferns, leads you in angular lines to the doorway, passing under an out-house. Though a paved courtyard, enclosed on three sides by stables, store-rooms and servants' quarters, you come to the front of the main building, which is square, of one storey, and raised about three feet above the ground. All the buildings are roofed with bamboos, and thatched with the rice-straw. Considering that there is an open square hall in the centre of the house, called *nadu-mane*, there remain only the four sides for habitable quarters. The front side however is reserved for an open verandah—the reception hall. Near to the right end the principal door leads to the inner rooms, which are all dark, opening only by a small door into the inner square, which is lit by the sky-light formed by the junction of the four inner slopes of the roof, the dripping rain-water from which is collected in a masonry reservoir and drained off by an underground channel. On the side opposite to the verandah two doors communicate with the backyard of the house.

The front of the verandah is raised, and covered with a wooden slab, 2 feet broad, so as to form a convenient seat; from it rise three or four wooden pillars, square and tapering and sometimes carved. The floor is of well beaten mud, overlayed with cowdung; and the ceiling of wood, arranged in small compartments. In some houses the verandah is separated from the inner hall merely by a wooden grating, in others by a solid earth wall with a sort of window, or lattice, made of wood. Like the principal door posts, this aperture is often very handsomely carved in flowers and figures, leaving small open spaces between, just enough to peep through without being seen, a contrivance chiefly for the benefit of the fair Kodagitis, who are as curious to see and observe visitors as their Mussalman sisters behind the purdah or screen.

Entering through the principal door, the first compartment to the right is occupied by the master of the house and his wife. The next room is the kitchen, from which the smoke issues and fills the whole house, coating and preserving the wood-work. While the European rubs his eyes and gasps for fresh air, the inmates of the house feel no inconvenience and only smile at his sensitiveness. The small compartments of the remaining two wings are tenanted by the married couples, and the unmarried women; the boys and young men sleep in the hall. From the ceiling are suspended matchlocks and rifles, the wooden bells and

trappings for their pack bullocks, and other domestic utensils, and the space under the roof, which is reached by a ladder, serves for storing bags, baskets, pads, pots, onions, salt, &c.

The house and yard are generally kept clean and in good order, but the announcement of an approaching honoured visitor at once sets the broom into activity, and you may arrive just in time to see the retreating Coorg damsel and have to swallow the raised dust. However, the object is attained, you perceive what attention has been paid to you.

A deep well, built with stone, is usually in the compound, or water is fetched from a hole sunk by the side of the paddy fields, and near the well is the hut for hot bathing.

The low caste servants have their huts at some distance from the Coorg house; the meals given them they eat on plantain leaves apart from their masters.

As already remarked, the Coorg house is the domicile of all the male relatives, with their wives and children, belonging to one parental stock. The landed property, or Jamma-bhúmi, is vested in the house, and cannot be alienated from it or divided amongst its members. The farm is cultivated by all the housepeople, under the management of the master of the house, and the produce is divided amongst them after the Huttari feast. It often occurs, however, that an energetic member of the house, or one in Government employment, acquires for himself some fields called Koppa which are his own, and if sufficient for the support of his family, he may live there and establish a new house. Others own a small coffee plantation or cardamom-garden, and these individual enterprises seem to be the natural transition to an impending general social reform—the breaking up of the great houses, and the independent establishment of each married couple, residing near their own paddy fields, and eating the fruit of their own labour. The indolent will then have to work for their subsistence or sink into misery, the industrious and thrifty will prosper, and after a period of no little angry strife a happier life of personal freedom and domestic felicity will be the inheritance of future generations. The danger to be apprehended is the tendency of the rich houses to absorb the poorer ryots and thus interfere with their independence. If, however, the alienation of the Jamma land, which is the mainstay of the Coorg house, were permitted, considering the increase of the vice of drunkenness amongst the Coorgs, and their ruinous indebtedness to unscrupulous money lenders, the landed property would within a few years

change hands and many Coorgs be reduced to beggary. It was therefore a wise and beneficent measure of Government, to forbid the alienation of Coorg Jamma land, and to cancel any transaction of the kind.

Prescriptive law of inheritance.—Sons, grandsons, brothers, brothers' sons, daughters, daughters' sons, cousins, and adopted sons have the right of succession to inherit property successively, in the order here mentioned. Property, in default of offspring, on the death of a man devolves on his widow; if he leaves a son under age, the widow is his guardian, and takes possession of the property. If the deceased leaves neither wife nor sons, but a grandson and a brother, or a brother's son, the property is divided, provided the family be undivided; but if it be divided the grandson takes possession of the whole property. The law of primogeniture, however, now prevails and division is strictly prohibited.

If the deceased leaves neither wife, nor children, nor grandsons, the property devolves on his brother or his brother's sons, if any, as the nearest relations. In cases where the deceased has left neither wife nor sons nor brothers, but a daughter not married, the relations of the family put her in possession of the property, and dispose of her in marriage, and on her death her husband or her sons inherit it. But if a man dies leaving a daughter not married, and a brother's son or a grandson, the family being undivided, the property used to be liable to a division. In failure of the preceding persons, the property used sometimes to descend to the cousins, and sometimes not, as the Government determined. In cases where the deceased leaves a son under age without relatives to protect him, the Government appoints the head of the village to act as guardian to the boy and to take charge of his patrimony until he attains his majority, which ranges from 16 to 20 years according to the maturity of judgment shewn by the individual, when he puts his ward in possession of it, and renders him an account of receipts and disbursements during the period of his nonage.

If the deceased has left no children, the widow adopts a child of her relations, if procurable, or otherwise of her tribe, and he succeeds to the property on his attainment of the proper age, provided he has been adopted formally and according to the usage of the clan.

Wedding and married life.—The marriage-customs of the present day present a curious mixture of old and new rites, fashions and notions. In ancient times, it would seem, the marriage festivities had a

peculiarly communal character. On some great day a family would call together the whole gráma, that is, all the families of one of the rice valleys girt with farm houses, to a feast. The youths would have their ears pierced by the carpenters for earrings, and the maidens had rice strewn upon their heads. This was in those days called the marriage feast. The whole community feasted together, and the young people were now at liberty to go in search of husbands and wives.

In the low country, the piercing of the ear is generally performed by the goldsmith, except in out-of-the-way places where a goldsmith is not to be found. In such a case another branch of the trade fraternity, smith or carpenter, may act for the brother goldsmith. In Coorg the carpenter has the exclusive privilege of piercing the ears for ornaments. The girls have their ears pierced in early childhood. When they come of age, the ceremony of putting on their heads some grains of rice is a token of their being free to marry.

The present marriage rites of Coorg, especially in Kiggatnád, where bride and bridegroom are welcomed together by the relatives and fellow-villagers of both parties, and sit together on the wedding-chair, closely resemble the common fashion of the Hindus, though they have not yet conformed altogether.

Young persons under sixteen years of age are not married in Coorg. Exceptions from this wholesome rule are very rare. It is to be hoped that the Coorgs will ever be preserved from the misery of child-marriages.

A young Coorg, when about to marry, has first to obtain the consent of his father or of the head of the family. This affair being settled, the Aruva of the house is taken into the marriage-council. He has to speak to the Aruva of the family to whom the desired bride belongs. These Aruvas* hold an important office among the Coorgs. They act as representatives, counsellors, and guardians of families and individuals, on the great occasions of life. A particular friend of a neighbouring Coorg house becomes its Aruva, and a member of this house is naturally the Aruva of the other. On a certain day the Aruva of the intending bridegroom, accompanied by his father or elder brother, goes to the house of the young woman who is to be asked in marriage. They speak to the Aruva and to the head of the house. A favourable answer being returned, the whole house is carefully swept and a lamp is lit. Some

* *Aruva*, one who knows, man of experience.

families, affecting new fashions, at this time call in the astrologers to see whether the stars of the new couple will agree together or not. Where no horoscope has been taken, the astrologers, never at a loss, find the stars by the names of the parties! It is to be supposed that the wise seers generally return acceptable answers. However, this part of the marriage proceedings is evidently an innovation. The old fashion is to light a lamp in the newly swept house; when the two Aruvas, with the heads of the respective families, stand before it,—the bridegroom's Aruva and father, or elder brother, on one side, the bride's representatives on the other—and shake hands together, in token of an inviolable contract having been concluded in the presence of the divinity or sacred light of the house. Such engagements are rarely, if ever, broken.

After the above preliminaries, the time for the wedding is agreed upon. The nuptials are often postponed half a year, sometimes for a twelvemonth, but generally the Coorg weddings come off during the months of April and May, when the rice valleys are dry, and there is little work to be done. When the time approaches, the astrologer's counsel is asked for the choice of a propitious day. The relatives of the bride and the bridegroom are invited to the respective houses ten days before the wedding. Under the superintendence of the Aruvas, they engage in the necessary preparations. The members of the respective families themselves are not expected to join in these labours. On the last day before the marriage, all the families of the villages of the bride and bridegroom are summoned. Each house must send at least one male and one female representative. Now the wedding sheds are finished; pigs are slaughtered and dressed; rice and vegetables are prepared. The whole company, thus working together, join also in a good dinner provided for their guests by the principal parties interested. The Aruva of each house acts throughout as master of the ceremonies.

On the wedding day, at sun-rise, the two village communities to which the bride and bridegroom belong are in festive commotion. No house is permitted to absent itself from the general gathering. In the bridegroom's house the male guests, in the bride's house the female attendants, busy themselves with bathing, dressing and ornamenting the chief personage of the day, and making every thing ready for a good Coorg feast. The larger and fatter the pigs, the more abundant and strong the liquor, the greater will be the glory of the day. Ancient ballads are recited, extempore singers extol the names of the

principal persons among the assembled relatives. Now the *muhúrta* or propitious hour has come. At the same time both bride and bridegroom are conducted to the wedding seat in their respective houses. The guests put themselves in order. One after the other approaches the bridegroom or the bride, strews some grains of rice upon his or her head, lifts a brass vessel filled with milk from the ground and pours some drops into his or her mouth, puts a piece of money, not less than a three anna piece, into his or her hand, and passes on. When the muhúrta is over, the bridegroom on his side and the bride on hers, retire into another room, where they continue to sit, sometimes for hours, until the last of the guests has come and offered his salutation and gifts.

The wedding company next apply themselves to the dinner prepared for them. The joy of the feast is heightened by the songs of the Coorg bards, who sing of the glories of the relatives of the house of the families belonging to the village community, and repeat the *palamés* or ancient songs which they have learned from their fathers.

The following is a specimen of a humorous wedding song, translated by Mr. A. Graeter from the Coorg original:—

God Almighty, live and rule,
Rule as our Lord and God,
Rule as our Sovereign and King!

On the surface of the earth
Coorg is like a string of pearls,
Though of smallest kingdoms one.
In this land they count 12 valleys,
And the Náds are 35;
But in our Nád for ever,
Like a flower of paradise,
Blooms the name of Apparandra.
In this Apparandra house
Lived a man of reputation,
Mandanna the mighty hero.
When he offered a petition
To the ruler of the country
For a goodly jamma land,
He received it as a present.
For his money he now bought
Holeyas to be his servants,
And they laboured on his farm.
Bullocks too, his fields to plough,
He procured for heavy money,
And completed all his labours.

Though he now lived comfortably,
Mandanna the mighty hero,
In his mind was meditating
And within himself he pondered
Constantly this one idea:
'I have rice and costly garments,
But no one to dress and nourish;
I have precious stones and jewels,
But where is the wife to wear them?
In a household without children
Vain is all our toil and trouble;
Here on earth no joy is perfect
Without wife to share the bliss.
If a tank is without water,
Has it not been dug in vain?
And a garden without flowers,

Has it not in vain been planted?
Who would like to eat cold rice,
Void of curds and void of salt?
Sons there must be in our houses,
And our rooms be full of children.'

So he thought within himself,
And one lovely Sunday morning,
When the silvery dew was sparkling,
Took a meal, and dressed himself,
Joined his hands in adoration
To the ancestors and God;
Sent a man to call his Ar'va
To conduct him on the journey,
Took his stick adorned with silver,
And then started with his friend.
Where between the woody mountains
Thrones the lofty Kutta-male,
Wand'ring through the hilly country,
He went off to seek a wife.
Walked he till his soles wore off,
Pond'ring sat in all the Mandus,
Till his dress in holes with sitting;
Wandered in the scorching sun,
Till his head was hot and giddy;
Wandered till the walking-stick
In his hand was growing shorter.
Mandanna the mighty hero
Sought a wife in ev'ry quarter,
But no house would suit his mind.
If he found the house was right,
Then the servants would not suit him;
If he found the servants right,
Then he did not like the cattle;
If he found the cattle right,
Then the fields were miserable;
If the paddy land was good,
Then the pasture ground was bad;
And if all these things were good,
Then the maiden did not please him.

While he thus was sorely troubled,
News arrived of consolation:—
In the Nálku-nád there lived,
In the Pattamáda house,
Chinnavva, a lovely maiden.—
When he heard this information,
Mandanna, the mighty hero,
Slowly with his friend proceeded
To the house, and there sat down
On the bench of the verandah.
Chinnavva, the lovely maiden,
When she heard of their arrival,
Came and brought a jar of water,
Poured it in a silver pitcher,
Placed it on a shining mat,
And spread another mat for him
In the seat of the verandah.
Pattamáda Chinnavva
Then standing modest on the threshold,
Asked him, saying 'Why, my friend,
Do you not take any water?
Use it, and then call for more.'
So she said, and he replied:
'Certainly I will, my dearest,
If for ever you will bring me
Water as to-day you brought it.'
She replied: 'You shall have water
If you come here ev'ry day.'
Mandanna now took the water,
Washed his face and hands and feet;
Thought, I'll come for more to-morrow.
Mandanna, the wise and clever,
Took again the seat of honour,
And began; 'My pretty maiden,
Tell me now, where is your father?'
She replied; 'My father's gone
To a meeting in the Mandu.'
'And where is your mother then?'
She's gone to the potters' village,

Where they celebrate a wedding.'
'And where is your brother then?'
'He went down the Ghat to Koté
With his bullocks, to get salt.'—
When an hour or two were spent,
To his house returned the father.
Mandanna made his obeisance,
Bowed, and touched the old man's feet.
When an hour or two were spent,
To her house returned the mother.
Mandanna again saluted.
When an hour or two were spent,
To his house returned the brother.
Mandanna made his obeisance.
Then they had some conversation,
Talked about their friends and kindred.
Last they asked him ; 'Dearest cousin,
Will you please to let us know
Why you undertook this journey ?'
He replied ; 'My dearest father,
I have heard that in this house
There are bullocks to be sold,
And moreover that there lives
In the house a lovely maiden,
Whom you want to give in marriage.'—
'All the bullocks, they were sold
In July,' replied the father,
'And the daughter too has gone,
In the month of May she left us.'
Then gave Mandanna this answer:
'Those that went, let them be happy,
Give me her who still remains.'
Spoke again to him the landlord ;
'Tell me, why you called me father ?'
Then spoke Mandanna the clever ;
'I have seen your lovely daughter,
That is why I call you father.
Evermore with admiration
You behold the stately palm-tree ;
If a tree is poor and crippled,
You forget to look upon it.'
Then the father spoke again ;
'I will let you have the daughter,
Give a pledge that you will take her.'—
'Shake then hands with me' said joyful
Mandanna 'and as a pledge
Take from me this piece of money.'

After this the father sent
For his Ar'va to assist him
In the wedding ceremony ;
Women swept the house and chambers,
Filled the store-rooms with provisions
For the merry wedding feast.
Where the beauteous brazen lamp
From the ceiling is suspended,
Aruvas and near relations
Came together from both houses,
Stood and settled the engagement
And the lucky day of weddin.

Whereupon the happy bridegroom
Gave his bride a golden necklace
As a pledge, and eight days after
Was the wedding celebrated.

In the afternoon, the bridegroom is conducted by his party in procession to the house of the bride. There a new feast is provided for the strangers, abundance of rice, pork and spirits. Dinner over, the parties of the bride and bridegroom, each consisting of the representatives of their respective villages, stand in two rows opposite each other. A lamp is lit between them. The bride's party, the Aruva being spokesman, ask the bridegroom's party: 'Do you give to our daughter, house and yard,

field and jungle, gold and silver?' This question is thrice put. When it is answered in the affirmative, the bridegroom's Aruva delivers three little pebbles into the hand of the bride, who binds them into the hem of her garment, in token of her right to the property of her future husband's home. The bride is then conducted into the kitchen and seated upon a stool. A light is kindled. The bridegroom is now brought in. He strews some grains of rice upon her head, gives her a little milk to drink, and makes her a present of some coin, half a rupee or a rupee. He is succeeded by his parents and relatives, who salute the bride in the same manner. After this welcome, given by the whole family to the new member, the bridegroom takes the hand of his bride, bids her rise, and leads her into the outer room of the house. Thus the daughter bids farewell to the house of her birth and renounces all her claims upon the family and property of her parents. Upon this the wedding party returns to the bridegroom's house. Again the guests are feasted. Then the Aruva of the husband conducts bride and bridegroom into their own room, and dismisses the party.

After five, or seven, or nine, or eleven days the bride's relatives arrive at the house of the newly married couple, and carry the bride with them. On her return to her former home, she is treated as unclean, her dress and ornaments are taken from her; she is not permitted to touch anything in the house, and is shut up like a woman after childbirth. In this seclusion the young woman is kept for a fortnight, or a month, or even two months, according to the wealth and respectability of the family. From that time she becomes free. She goes back to her new home, and may now return on a visit to her mother's house whenever she likes, without fear of molestation.

In Kiggatnád the Coorgs have conformed in some measure to Badaga (Canarese) customs. There the new couple first meet in the bride's house and are both of them welcomed by the relatives and other guests. Then the same ceremony is gone through in the bridegroom's house, whither the party repair in company. But the true Coorg rites are strictly observed in Coorg proper, or the Méndalenád, i. e. the highland country. For Kiggatnád is in many more respects, than geographical position only, below Méndalenád.

It has been asserted, both by Lieutenant Connor and Dr. Moegling, that the married life of the Coorgs is disfigured by the extraordinary and pernicious system of polyandry, or rather communism of women in

one house. Also Col. Wilks in his History of Mysore asserts as "perfectly true," a similar statement contained in Tippu's address to the Coorgs, which is given in the historical part. Upon a careful examination of the matter, Mr. Richter states 'Whatever may have been the custom in bygone ages, there is no such thing now practised amongst the Coorgs as a "national rite." That a people without the restraint of a morality based upon pure and holy religious principles and enlivened by divine grace, should live together exposed to great temptations without occasionally falling into grievous sin, is too much to expect from fallen nature ; there may even be in some benighted, out-of-the-way places such an alleged practice still in vogue ; but we are not at liberty to record those solitary intances, as an established system or even custom ; Hindus might as well regard the disclosures of our divorce courts as the normal state of European matrimony. Whilst thus vindicating the honor of the married life of the Coorgs, I would not flatter their pride ; but rather induce them to render and to maintain their family hearths pure and honourable withal, and to infuse also a better spirit into their public feasts, those popular schools of morality, from which all foul and indecent ribaldry should be banished for ever.'

Polygamy is not prohibited amongst the Coorgs, but it seldom occurs, and chiefly in cases where the first marriage is not blessed with male issue. It also happens that a young widow is taken to wife by another member of the same house, but this is a voluntary engagement on either part, and the woman loses all claim to her first husband's property, being now the wife of another.

The odd expression *Sirkar wives* refers to a tyrannical practice of the Rajas, who, when severely punishing a Coorg house, exterminated all the men and reduced the women to a state of slavery, making them to work on the Sirkar farms or Panyas. Any low caste fellow who applied for a wife to the Raja, might then obtain one of these poor creatures, and such marriages may account for the comparatively fair and handsome appearance of many a low caste native of Coorg.

Divorce on account of unfaithfulness is a recognised institution, and solemnly carried out by the Aruvas of the unhappy couple and by the Takkas of the village. The children remain in the father's house, the mother returns with all her belongings to the house of her parents. Should a reconciliation take place, the husband of a restored wife is looked down upon with contempt. No refutation of the alleged 'communism of women' could be stronger than these facts.

Childbirth.—The birth of a child renders not only the mother of the new born babe but the whole house unclean, and every one who may come in contact with them. This ceremonial uncleanness (*sútaka*) lasts for seven days, be the babe male or female. The mother is confined for two months to the house and not expected to engage in any work, but to recover her strength and to devote herself entirely to her child. This singular custom no doubt greatly contributes to the general good health and vigour of the Coorg women. Daughters are not much valued. They must be brought up and yet are destined to be entirely alienated from the house by their marriage. Boys are the stay of families. As soon as a Coorg boy is born, a little bow, made of a stick of the castor-oil plant, with an arrow, made of a leafstalk of the same plant, is put into his little hands, and a gun fired at the same time in the yard. He is thus, at taking his first breath, introduced into the world as a future huntsman and warrior. This ceremony, however, has almost lost its meaning, and ceases to be generally observed.

On the 12th day after birth, the child is laid in the cradle by the mother or grandmother, who on this occasion gives the name, which in many instances is both well-sounding and significant: thus for boys—Belliappa (silver-father), Ponnappa (gold-father), Mandanna (the brother of the village-green); for girls—Puvakka (flower-sister), Muttakka (pearl-sister), Chinnavva (gold-mother).

The cradle, woven of slit bamboos and cane, and fitted to be hung up for swinging, requires but a little trimming to render it as tidy as any fashionable berceaunette, at all events the little Kodagu smiles and sleeps in it as happy as a prince, while his mother bends over her darling with overflowing love and happiness and hums the Coorg lullaby:—

Júwa, júwa, baby dear!
When the baby's mother comes,
She will give her darling milk.

Júwa, júwa, baby dear!
When the baby's father comes,
He will bring you cocoanut.

Júwa, júwa, baby dear!
When the baby's brother comes,
He will bring a little bird.

Júwa, júwa, baby dear!
When the baby's sister comes,
She will bring a dish of rice—

Death and funeral ceremonies.—A case of death defiles the house for seven days. The corpse is either burnt or buried. The bodies of the young who die under 16 years of age, and those of women, are buried ; those of other persons, especially of old people, are burnt.

On the death of a member of a Coorg family, messengers are despatched to every house of the village community. As at a wedding, each house must send at least one male and one female member to do service on the occasion. The Aruva of the family has again the direction of the ceremonies. Under his superintendence the corpse is washed and dressed by the men who have followed the funeral summons, if the deceased is a man, but if a woman, by the women. It is remarkable that the Coorgs see no defilement in the handling of a corpse by the funeral party. It is enough for them to bathe and to change clothes on their return home.

The preparations ended, the body is carried into the middle apartment (*nadu mane*) of the house, and laid upon a funeral bed, near to which a lighted lamp is placed. Instead of oil, those who can afford it burn on this occasion clarified cow's butter in half a cocoa nut placed on a handful of rice in a copper dish. The whole company gather round and break out into loud wailing, beating the breast, tearing the hair, much in the usual Hindu style. Guns are also fired in honour of the dead. Towards evening the corpse is brought into the yard, a little water is poured into its mouth by the relatives, and a piece of money deposited in a copper dish, containing a little cocoa milk, saffron, rice and well water. Now the body is carried to the burial or burning ground. Each funeral guest approaches, dips his finger into the copper dish, moistens the lips of the corpse with a drop or two, and lays a piece of money in the plate. This collection goes to defray the expenses of the funeral. After all present have thus taken their last leave of the departed, the body is deprived of the ornaments, and laid in the grave or upon the pile, the contents of the funeral-lamp-dish are thrown upon it, and now the covering of the grave, or the burning of the pile, concludes the ceremony.

Before this last scene, however, some relatives must be set apart for funeral observances until the *thiti*, the great ceremonial day, which is sometimes celebrated on the 28th day after the death of a person, *i. e.* at the end of the lunar month in which the decease has occurred, sometimes later, as late as six months, when peculiar honour is intended

to be done to the departed. In the interval, the relatives who offer themselves for this service have to undergo a certain course of fasting. They forego the early and the second meal at six and nine o'clock. At noon they bathe, prepare their own food (consisting of rice and a little pickled vegetable), eat part of it themselves and give the rest to the crows, which consume it for the dead. When the *thiti*, the great day of the conclusion of funeral rites, arrives, the whole village community is again invited to a feast in honour of the departed and for the quiet of his soul, and thus is the last end of a Coorg's earthly course celebrated.

The Coorg funeral song is most pathetic, and touches a kindred chord in every sorrowing heart :—

Woe! my father, thou art gone!
Woe is me! for ever gone!
Gone with all thy soul of virtue!
Oh! how can I live my father!

Woe! thy days are now concluded;
Of the share the Lord assigned thee
All is fully now consumed
And no further portion granted.
Alas, thy wish was not to die,
But to stay among the living.
Truly man comes into being
But to die; not one of us
Is exempted from this doom.
Onward, onward roll the years;
Oh! how soon were thine concluded!
Swift as the eagle's flight in air,
So brief was thy career on earth.

Woe! the string of choicest pearls
Which our children's necks adorned,
Is for ever burst and scattered!
Woe! the clear and brilliant mirror,
Dashed out of our very hands,
Is fallen to the ground and broken!

Woe! the wrath of God Almighty,
A flood of fiery indignation,
Beating on the lofty mountain,
Hath swept its summit to the ground!
Like the enemies at night,
Breaking into peaceful houses,
Slaying all the valiant men,
Even thus hath God Almighty
Suddenly cut off thy days.

Like the top of Tumbe male
In the sultry days of summer,
When the sun is hot and burning,
And the grass is set on fire,
Thus, O father, is this house
Desolated by thy death!
As the raging storms in June
Break the fruitful plantain trees
In the garden round our house,
Thus wast thou cut off, O father!

When the floods destroy the storehouse
Where the logs of wood are stacked,
All the house is in distress:
When the meeting-hall is ruined,
All the villagers lament:
If the temple is destroyed,
All the land is full of sorrow.
Thus is our house in dire distress
By thy sudden death, O father!
As they quench the shining flame
Of the beauteous golden lamp,
Thus hath God cut short thy life!

As the stately banyan tree
In the lofty mountain forest,
Which the axe has never touched,
Is uprooted by the whirlwind:
Like the bright and shining leaf
Of the royal sampig*é*,
Broken from the stem and withered;
Thus wast thou cut off, O father!
In the days of life, thy hand
Made provision for our house,
Thou didst plant our smiling fields,
Thou didst lay the corner-stone,
And our homestead safely rear
To the roof, with costly timber.
Thou didst build the solid gate,
And the courts around the house.
Oh! my father; yesterday
Fallen on the bed of sickness,
And to-day before the feet
Of the Lord of earth and heaven.
On the morrow, like the sun
Setting in the cloudy sky,
Thou shalt sink into the grave.
Woe! my father, thou art gone!
Woe! my father, gone for ever!

Coorg festivals.—The festivals of the Coorgs are not numerous. The two great annual festivals take place in quick succession, towards the end of the year—the *Kávéri* feast in Tula mása i. e. the time of the sun's entering into the sign of Libra in October; and the *Huttari* or Harvest feast in November or December. The *Bhagavati* festival is observed all over Coorg before the monsoon, in April and May; and in August, generally at the first break in the monsoon, the *Kailmurta* or festival of arms, is celebrated by the youths and men of Coorg.

Kávéri feast.—About the middle of October all Coorg prepares for the grand festival of Kávéri. The sun has gained the ascendancy over the monsoon clouds. A few passing showers only may still be expected. The rice valleys are clothed with rich paddy approaching maturity; the forests and grass hills are resplendent with the freshness and beauty of spring. Every Coorg house sends one or two representatives to Tala-Kávéri. Also pilgrims from Malayálam, Tuluva and Mysore repair to the sacred place by thousands. Distinguished amongst these are the Brahmani widows—sad figures, clothed in a reddish brown garment, one end of which covers the shorn head. A bundle under one arm, they trudge along supported by a stick; perhaps they come by their own impulse, perhaps in the name and for the benefit of some sick relation. The nearer the pilgrims approach the end of their journey, the more frequent and the more numerous are the festive caravans of men, women and children in holiday costume, who now rest in picturesque groups on the shady banks of streams, now proceed in gay defiles over the grassy hills.

With the last ascent of a small elevation near the foot of the Tala-Kávéri hill, the view of the upper basin of the Kávéri valley, which is rather wide and flanked by steep hills, suddenly bursts upon the view. The Bhágamandala temple with its copper roof is conspicuous in the middle of the valley and close to the Kávéri. A few rows of houses near it are changed into a busy mart. Thousands of people move to and fro, and the humming noise of the multitude sounds like the distant surf of the ocean. Hundreds are engaged in bathing in the sacred stream before they enter the temple, which forms a large square with an open centre, like a Coorg house. Along the road, pedlars are squatted behind their paltry wares, which are spread under a flimsy awning. Mendicant sanyásis, with hollow sounding conch and brass gong in hand, push, blowing and ringing, through the crowd. Hourly the multitude increases; new arrivals descend from all the neighbouring mountain pathways into the valley.

Hundreds of people have already proceeded to reach the Kávéri source, in order to build for themselves and their expected friends sheltering booths against the cold damp night air. A pathway leads over paddy-fields, through steep jungle, and over rocky mountain ridges, to the sacred spot. As they ascend, they shout 'Náráyana! O Náráyana!' and the echo is taken up by succeeding caravans. Near the summit there is an overhanging rock, called Bhima kallu, which forms a sheltering abode for some fakirs during the festive season. The source of the river is enclosed by a stone basin, over which a small shrine of granite slabs is built. From this reservoir the pure water percolates into a tank of about 30 feet square, which by an outlet keeps the water to a level of 2½ feet. On two sides there are rough stone terraces, scooped out of the hill side, and above the third terrace, on a dip of the hill, there is a small square temple dedicated to Ganapati, with a few huts close by for the abode of the resident Brahman pujári.

At the moment, as fixed by the astrologer, of the sun's entering into the sign of Libra, whether by day or by night, the pilgrim who is anxious to experience the full power of the sin-cleansing bath, must descend into the holy tank. With the approach of the hour an ever-increasing multitude surround the tank, impatiently waiting for the propitious moment. Now the priest gives the sign, and the living throng, old and young, men and women, rush in wild confusion into the water, duck three times and drink as often of the water, and, on emerging, offer a small gift to the

priests, who sit near the shrine, receive the money and pour some pure water over the devotee's head. Before leaving, most of the pilgrims fill a hollow reed (*wotte*) with water from the sacred spring, and carry it home for the benefit of their relatives and for purifying their wells. The effectual bathing season lasts for a whole month, but with decreasing virtue. From 8,000 to 15,000 pilgrims may annually visit Tala-Kávéri, but the interest in the place seems to be on the decrease. The presiding Brahmans have secured some jungle for coffee cultivation in the neighbourhood of the temple, and the Coorgs complain that the priests take greater care of their coffee gardens than of their religious duties, for not long ago some valuable portions of the Tala-Kávéri shrine were stolen.

The Kávéri day is celebrated also in the Coorg houses by those who remain at home, and is considered as a high holiday. Before sunrise, the mistress of the house early leaves her bed, goes to the cooking-room, takes a brass dish, throws into it a handful of rice, and having spread it over the whole plate, puts a common lamp, which has been in daily use, into the centre. The burning lamp is surrounded with flowers gathered from a garden or the jungle. To these a fresh young cucumber is added. Then a red handkerchief is placed behind the lamp. Upon the handkerchief some jewel of gold or silver is laid. The mistress perhaps takes the necklace from her own person on the occasion, which is considered the luckiest choice. Then a good mat is spread on the ground, and a tripod, which serves the Coorgs for a dinner table, placed upon the mat. Upon the tripod the woman sets the brass plate, with the rice, lamp, cloth and jewel. This done, she proceeds to bake little cakes from a dough of rice-flour and plantains, well kneaded together on the preceding night, upon a stone mould well heated. Three of these little cakes are added to the contents of the plate.

She then calls the inmates of the house. They all rise instantly, go straight into the kitchen, and fold their hands before the tripod, as in adoration. One of the men takes three or five of the fresh cakes and carries them down to the rice-fields. There he puts the cakes upon one of the bamboo sticks which have been placed in every field on the preceding day, crowned with a bundle of kaibala creepers. The field next to the house is chosen for this offering. When the cakes are duly laid upon the top of the creeper-crowned pole, the man gives three loud shouts and returns to the house. It is now about five o'clock. (The cakes are afterwards gathered up by the Holeyas who live in the neighbourhood.)

On the return of the man from the field, the whole family sit down and eat the cakes prepared by the mistress and other females after their morning entrance into the cooking and dining-room. When the cakes are consumed, the ceremony of the Kávéri day is over. But in houses where some one knows how to read, he now takes the Góvina-pada book and recites *the Song of the Cow*, the rest of the family listening. The day is kept as a holiday ; nobody is expected to work. But there is no further ceremony.

The substance of the Lay of the Cow is as follows :—A large herd of cattle were grazing in the forest, when a royal tiger appeared, and in a few moments by three or four leaps threw himself into the midst of the poor peaceful animals. The whole herd, affrighted, ran off in wild despair in all directions. One cow only stood still, and was seized by the savage beast. The cow, however, made bold to speak to her destroyer, and said: 'You will kill and devour me. Do it. But give me a few moments' leave to go after my poor calf, to let it drink for the last time, and to commit it to the care of kind friends before I die.' The tiger, astonished and moved by the speech of his victim, causes the cow to swear that after performing this last duty she will return and deliver herself to her hungry master. She swears and goes to seek her calf. Having found it, she gives it to drink, and then commits it to the care of her friends, entreating them to allow it to share their milk with their own calves, not to kick when it comes from behind to drink, nor to turn their horns against it when it comes in front. Having sworn, she would rather die than break her word. She therefore returns to the tiger, and begs his pardon for having detained him so long and increased his hunger. But the tiger, in the presence of such truth and goodness, is seized with remorse. His heinous sins rise up before his mind in dreadful array. The slayer of a thousand cows sinks under the burden of his wickedness. 'If I killed this pattern of righteousness, my sins could never be forgiven,' he says to himself. He declares to the cow that she may return in safety to her calf and her herd, takes a desperate leap high into the air, and falls down dead before the good cow.—Such is the Coorg Lay of the Cow, consisting of one hundred and odd verses.

Huttari feast.—The Huttari feast is held in honour of the annual rice harvest. The name is derived from the Malayálam *pudi-ari*, new rice, by the rules of Coorg grammar transformed into Huttari. The festival occurs under the sign Scorpio, which succeeds Libra. The

day of the Coorg festival depends upon the date fixed by the Malayálam astrologers for the celebration of the new-rice festival under the sign Leo. The Malayálam festival takes place two months before that of Coorg, because the rice on the coast ripens two months earlier. If the Malayálam festival of the First-fruits fall upon the first day of the Simha-mása, that of Coorg is held on the first day of Vrishchika-mása; if the Malayálam festival be on the second day of the former month, the Coorg holidays commence on the second day of the latter month, and so on. Simha mása corresponds to our September—October, Vrishchika mása to our November—December.

The Huttari is the great national festival of the Coorgs, as well as of the Holeyas. It is as it were a heathenish Christmas season, or a sort of Saturnalia. The real holidays are only seven in number, but both Coorgs and Holeyas, who stand in an ancient and intimate relation to each other, generally add two or three more days of feasting and merry-making to the great week. On this occasion, as well as on the great Kávéri day, Brahmans are in no way wanted. Nor could they well officiate in a Coorg kitchen on Kávéri day, or preside over the pork-and-brandy feasts in the merry days of the Huttari; and it appears that the people can do very well without them.

Six days before the chief festival of tasting the new rice, all the males, from six to sixty years of age, assemble on one of the Mandus of the Gráma, after sunset. Mandu is the name of the open public place in which business is transacted or festive games carried on. Grámas have generally three Mandus, one called the Pancháyati-mandu for business; a second, Dévara-mandu, on which dances are performed in the name of Bhagavati during the after-Huttari days; a third, Uru-mandu (i. e. the Mandu of the village) on which the Huttari performances take place.

The time at which these national games and dances are held is from sunset till after ten o'clock. The whole male population of the Gráma, except little boys and old men past sixty, have religiously to attend. The assembly gathers gradually between six and seven o'clock. When the assembly is full, a space is marked out for the performances of the party. At a little distance a band of musicians—two Holeya horn-blowers and two Méda drummers—sit near a fire which they have kindled for warming themselves and their instruments. The horns are large and of brass. The drums are a *pare* (large drum) and a *kudike-pare* (pot-drum of a smaller size).

Three Coorg men step into the centre of the open space, and call aloud three names: Ayappa! Mahádéva! Bhagavati! The men stand in a triangle, their faces towards the centre, their backs towards the company. Ayappa is the Coorg forest-god; Mahádéva, the Siva of the Hindus, and Bhagavati his wife.

The *chandu-kutti*, or ball-and-peg play, now follows. The whole assembly takes part in it, the moon shedding a bright silver light on the scene. A peg is driven into the centre of the chosen ground. A piece of rope is fastened to it by a loose loop. The people who make this preparation, seize some one who must hold this rope. A piece of wood, generally of a creeper called *odi*, is cut into seven parts, which are called chandu, i. e. balls. The man holding the rope puts six of these balls in a circle round the peg at a distance of the rope's length, the seventh is deposited close by the peg. The whole company now endeavour to pick off the balls without being touched by their guardian. The player in the centre, always keeping the rope's end in one hand, turns round and round, and tries to touch some one of the aggressors. If he succeed, the person touched must take his place and the play recommences. When six balls are abstracted, the seventh must be moved to the distance of one foot from the peg. When this also is lost, the man has to run through the whole crowd, and escape without being caught to the musicians' place. If he reach this asylum in safety, the play is won and finished. If he be caught on his way, he is brought before the nettle-man, an officer of the play-court, who has been waiting all the time with a long *angare* stick—a large fierce nettle—in his hand, for the victim. His hands and feet are well touched with it, and the play ends.

The assembly next perform different kinds of plays and dances, which one generation learns from another in the moonlight nights of the Huttari. These appear to represent the wars which in ancient times were waged between people of different districts, and are accompanied with all manner of jokes and buffoonery. The broader the humour the more it is relished.

The company form into two lines standing opposite each other, which advance and recede three times, keeping time to the slow-paced dance with a peculiar kind of shouting. A wounded man is in the camp of one party. He is laid on the ground, surrounded by his friends; consultation is held, and a deputation of two men is sent to the hostile nad, represented by the opposite party, to fetch a famous doctor. They arrive at the

enemy's camp, call out, shout and play all manner of tricks. They go round the enemy's district telling numbers of stories before they confess who they are, abusing their neighbour clan and being abused in turn. At last they carry off the renowned doctor in triumph upon a long pole to their own camp. The physician now in turn plays the buffoon in his own style, and prescribes all sorts of remedies, but the poor wounded warrior derives no benefit.

The dance is again resumed and then the same performance is gone through by the other side, who pay back with interest the jokes and playful abuse which they have received.

Both parties next seat themselves. One of the wounded men has died. Two messengers are sent to the opposite camp to give notice of the funeral. Coorg wit is strained to the utmost. Three times they give the invitation but in vain. The opposite party sing and triumph. A scene of demoniacal possession is acted. Then follows a shouting of the fiercest battle. This suddenly ceases, and the funeral procession issues from one camp with lamentations and mourning, while the other side celebrate their victory with a joyful dance accompanied with music and clapping of hands, in which before long the whole company unite.

The parties again separate, and being seated, two speakers rise on each side and seek to outdo one another in incredible stories. "I saw the other day a little hare attacking a tiger and breaking its neck" says one: "Did you? I saw a buffalo flying over the mountains," replies the other, and so on. Three men invoke again Ayappa, Mahádéva and Bhagavati. Dances follow, accompanied by the beating of sticks keeping time with the music of the band outside. Feats of gymnastic strength and agility are next performed, and another invocation of the three deities concludes the performance.

The seventh or great day of the Huttari falls on the full moon. Early in the morning, before dawn, a quantity of leaves of the *asvatha* (*ficus religiosa*), *kumbali* and *keku* (wild trees), some hundred of each for great houses, together with a piece of a creeper called *inyoli*, and some fibrous bark called *achchi*, are collected and deposited in a shady place for the use of the evening. During the day, the house is cleansed, brass vessels are scoured, and every thing wears the appearance of a great holiday. Beggars come and are dismissed with presents. The Méda brings the Huttari basket, the potter the little Huttari pot, the blacksmith a new sickle, the carpenter a new spoon, the Holeya a new mat. Each carries off his

Huttari portion of rice and plantains. The astrologer follows, to communicate the exact time of the full moon, and claims his share of the Huttari bounty. The cattle are washed and scrubbed for once; the menial servants have an extra allowance of rice; breakfast and dinner are served to the family.

At sunset the whole house prepares for a hot bath. The precedence is given to the person whom the astrologer has chosen in the morning for the ceremony of cutting the first sheaves. On his return from bathing, he repairs to the threshing floor, spreads the Huttari mat, and while the rest are engaged in their ablutions cuts the *inyoli* creeper into small pieces, rolls each piece into three leaves—one of the *ashvatha*, one of the *kambali* and one of the *keku*, in the fashion of a native cheroot, and ties up the little bundle with a bit of *achchi* fibre. All the bundles are placed in the Huttari basket.

Now the women take a large dish, strew it with rice, and place a lighted lamp in it. This done, the whole household march towards the fields. The dish with the lamp is carried in front; the sheaf-cutter follows, with basket and sickle in one hand, and a bamboo bottle of fresh milk in the other. Arrived at the chosen spot, the young man binds one of the leaf scrolls from his basket to a bush of rice, and pours milk into it. He then cuts an armful of rice close to it and distributes two or three stalks to every one present. Some stalks are also put into the vessel of milk. No one must touch the cutter of the first-fruits. All then return to the threshing floor, shouting as they move on: "Poli, poli, Déva" (increase, O God!) A bundle of leaves is adorned with a stalk of rice, and fastened to the post in the centre of the threshing floor.

The company next proceed to the door of the house, where the mistress meets them, washes the feet of the sheaf-cutter, and presents to him, and after him to all the rest, a brass vessel filled with milk, honey and sugar, from which each takes a draught. They move into the kitchen. The Huttari mat is spread, the brass dish, the rice sheaf, and the basket with leaf scrolls, each with a stalk of rice, are placed on it. The young man distributes the bundles to the members of the family, who disperse to bind them to every thing in house and garden, doors, stools, roof, trees, &c. In the mean time he sits down to knead the Huttari dough, which consists of rice meal, plantains, milk and honey well mixed, to which are added seven new rice corns, seven pieces of cocoa nut, seven small pebbles, seven pieces of dry ginger, seven cardamom seeds,

and seven corns of sesamum. Every one receives a little of this dough upon an ashvatha leaf, and eats it. Thus ends the ceremony and the sheaf-cutter mixes with the company. Supper follows, consisting of sugared rice and sweet potatoes, into which a handful of new rice is thrown, and of a substantial common repast of rice and curry. The Huttari chants follow now at every house during the night.

But the Coorgs have not yet done altogether with their pleasant festival. Four after-Huttari days are added to the holy week. On the eighth day the Uru-kólu, the village stick-dance, collects the whole community. The women of two or three houses repair together to the Urumandu, a pair leading and a second pair following, all four beating cymbals and chanting ancient songs or impromptu verses. When they have arrived at the place of meeting, they sit down in groups with the children, and look at the dances performed by the men, who go through the evolutions of Coorg saltation, beating small rattans, of which they carry one in each hand, while they move to the time of a music which proceeds from a group of Holeyas, stationed between the assembly of the Coorgs and that of their own people, who enjoy themselves, in the same fashion as their masters, at a little distance. In the evening theatrical performances begin. Brahmans, Moplas, Woddas (tank diggers from Orissa), Gadikas (snake dancers), Jogis (represented by little boys), are the characters usually exhibited. These play through the village till next morning.

After dinner on the ninth day, the Náḍu-kólu begins. This is an assembly of the whole district. Every thing is done as at the Uru-kolu, only on a larger scale. At these assemblies, while the monotonous music plays and the large circle of dancers moves in the measured stick-dance, a couple of men from different grámas, armed with a small shield and a long rattan, step from opposite sides into the ring with a shout of defiance, and keeping time with the music, they approach and evade each other, swinging their rattans and dealing blows aimed at the legs, and with their shields warding them off. But often the players get so excited that their sham single-stick combat ends in a mutual severe flogging, which has to be stopped by the spectators. At five, the parties from the different villages separate and go home.

In the afternoon of the tenth day, the Dévara-kólu (stick-dance in honor of Bhagavati) takes place in every village. The entertainment is the same as on the two preceding days. Dinners are held at different houses of appointment, and terminate on the eleventh day with a large

public dinner, which is given on some open plain in the forest, when the musicians, bards, drummers, Holeyas and Médas unite their exertions to give eclat to the festivity.

Bhagavati feast.—Of the two lesser annual festivals, one, the Bhagavati feast, has been introduced by Tulu Brahmans, or if it was originally a Coorg observance, has been thoroughly brahmanized.

It takes place during the two months preceding the monsoon. Different localities differ in the time of its celebration. Two or three villages have one Bhagavati temple in common, and support it jointly. These temples are entirely in charge of Brahmans. Tulu Brahmans hold the livings; with them some Padárdis, a lower class of Brahmans, who wear no holy string, are associated as musicians to Bhagavati. The whole establishment is under the management of some Tantri Brahmans in the Tulu country, who come every eighth or tenth year to consecrate idols and to collect money. On these occasions large sums are offered by the superstitious.

The Coorgs have an extraordinary dread of the power of these men. They say that if one of the Tantri Brahmans be offended and curse a man, he will lose his sight or hearing, or even his life. It is enough, they believe, for one of these masters of the black art to say to a man: 'do you not see?' or 'do you not hear?' and the poor fellow is doomed to blindness or deafness, or even death. It would appear that the common worship of the great gods of the country was less degrading to the mind, and engendered a more cheerful kind of superstition, than this wild sort of idolatry which has enslaved the poor Coorgs. The Tantris, on one of their visits, will gather some two or three hundred rupees from the money-loving Coorgs. Sometimes an idol of Bhagavati has lost its power, when they re-animate it. Or the officiating Brahman, who has played the possessed on festival days, has died. The Tantri has to appoint his successor. These services are not performed gratuitously; the presiding Tantri receives every year one half of the profits of the establishment, through a curate whom he leaves in charge. Some Coorg also is chosen as a subject for possession by Bhagavati. He likewise, and his successors, must be instituted by the ruling Tantri. They are selected from a small number of candidates presented by the community connected with the temple. The Tantri takes one of the men, pronounces some mantra, and puts holy ashes upon his face, when immediately the individual commences to shake and to dance and to speak as one possessed.

Every house of the villages connected with a temple must pay an assessment in rice every year to the Brahmans employed, and money must be offered by every family, from three annas to one rupee, on the last day of the annual festival.

The Bhagavati feast lasts nine days. During the first six days, every morning and evening, the idol is carried three times round the temple in procession, while the Tantri curate, who is the chief authority in the place, performs púja, strewing rice and minced leaves of *calyptanthes carophyllifolia*, mixed together, on the stones placed towards the eight regions of the heavens, and mumbling his mantras. One of the Tulu Brahmans carries the idol on his head; he is accompanied by the Pujári and the other officers of the shrine, followed by the band of Padárdis, playing the drum, cymbal and gong, and preceded by the Coorg man performing a frantic dance in the ecstasy of demoniac possession. Many people come on these occasions to put questions to Bhagavati in behalf of sick persons, or for the discovery of thieves, &c., which are duly answered by the Coorg spokesman of the goddess.

On the evening of the sixth day things take a more excited aspect. Now the Brahman idol-carrier also is seized with the strange inspiration. He dances and trembles, and answers questions by making signs only. On the same afternoon a crowd of Holeyas, who have finished the Pannangal-amma feast (a corresponding Holeya festival) come to the open space before the temple, many of them possessed by devils of their own, which belong to the host of Pannangal-amma, all of them jumping and dancing and beating their drums and gongs in the most approved fashion. Every one of them, man, woman and child, carries a long dry bamboo-stick. These bamboos are piled up in front of the temple, like soldiers' muskets, and set fire to at night, when the Holeyas dance round the flames until the pile breaks and falls to the ground. If the pile fall towards the east, it is considered a lucky omen. While these things take place outside, the temple-yard resounds with the voices of Coorgs, singing hymns in honor of Bhagavati, and the wild notes of many drums, through which the shrill words of the demoniac Coorg now and then pierce—a dismal scene!

On the seventh day, after the morning circumambulation of the temple, votive offerings are brought by the villagers of the parish. In each village the people collect at the house of some one who has vowed a bullock-load of rice or cocoa nuts, and take their breakfast. After

breakfast, the whole company proceed with the offering to the temple, singing and making music. The gift having been presented to the priest, the party return to the village, to carry another contribution to the temple in the same manner. Thus the forenoon is spent. Then the young men dance for some hours. Music heightens the joy of the entertainment, and all the rest of the community, women, girls, children and old men, sit round the temple-yard as admiring spectators. At four o'clock the idol is taken out and carried round the shrine, the whole assembly joining in the procession. The Brahman carrier of Bhagavati is possessed by the goddess. He stretches out his hand during the strange dance which he performs with the idol upon his head. Whoever can, puts some money into his open hand. He, conscious enough in this respect, casts every piece given to him into a copper vessel held by the Tantri. With the setting sun the business of the day is concluded.

The morning of the eighth day is devoted to the delivery of votive presents as on the preceding day. At ten o'clock dances are performed by the young men, as on the seventh day. This continues till two o'clock, when all the good shots assemble for shooting at a mark. A cocoa nut is hung up in some tree between two plantain tops as a mark. He who hits the nut is rewarded with a present of three annas and the honor of the name of a good marksman. Then one of the Takkas, or the Coorg dancer before Bhagavati, distributes a number of cocoanuts (of which there is an abundance, as every family must bring one or two) to the young men. One seizes a nut between his hands, others try to take it out of his grasp. In a few moments the whole ground is filled with parties struggling for cocoa nuts. He who succeeds in forcing the nut out of the hands of the original possessor, carries it away as his prize. At three o'clock the idol-procession takes place again, after which all the men go with the idol to the river or the tank, to bathe the goddess and themselves.

On the ninth day one person appears at the temple, from each house bearing the yearly money-contribution, which is delivered to the Takkas. The collection being made, the salaries of the temple officers and servants of the temple are paid. Then the Brahmans give a good orthodox dinner of pure vegetable dishes to their Coorg supporters, first of course eating themselves, and leaving the rest to their friends. This temple dinner is the last act in the Bhagavati festival.

The Kaịlmúrta festival.—The Kaịlmúrṭa festival is a very different

affair, altogether a Coorg business. Early in the month of Leo (July—August) the Takka of the gráma calls some respectable men to accompany him to the house of the astrologer. They enquire of the wise man what will be the most propitious day for the celebration of the Kail-múrta. By the sage's answer the day of joy for the village youth is fixed. The hard labours of the ploughing, sowing and transplanting of rice are over, there is a lull in the monsoon, and now and then a most lovely day spreads its bright light and sunny warmth over the hills and valleys, forests and fields of Coorg. The people have long been at labour in their fields and houses : a holiday is now most welcome.

On the morning of the joyous day, the whole armoury of the house is collected in the verandah, gun and spear, bow and arrow, sword and knife. Some of the young men sit down to burnish the familiar weapons. When this is done, they are carried to some room or to the centre hall, the *naḍu mane*, and there placed in a corner. All now wait for the muhúrta, the propitious time assigned by the astrologer. At the right moment incense is burned before the weapons, sandalwood paste is dotted upon them in profusion, and a show-offering of rice and other food (*nivedya*) is made to them as to idols. As soon as this ceremony is over, a mat is placed before the weapons, and the whole house sits down to dinner.

After the meal, the men take their arms and proceed to the Uru mandu or village-green to spend the afternoon in shooting at a mark, and in athletic exercises. When the cocoa nut set up has been hit, some of the company practice jumping over a rope extended four or five feet from the ground. Plantain trees are next fixed up in the ground, three deep. On these they try their strength of arm and the keenness of their blades. He who succeeds in cutting through three plantain trees at one stroke, carries away the palm. Then, round heavy stones, placed on the Mandu for the purpose, are lifted and thrown, or put, as in Scotland, over the head by such as are strong enough. When the evening is set in, the company disperse.

On the following morning the youths assemble for a hunt in the forest belonging to the village. Of whatever game is brought down the man who has killed the animal receives a hind-quarter and the head, the rest belongs to the company. This day is followed by a great hunt of the whole Nádu, a repetition of the village hunt on a larger scale. The Kailmúrta, to the taste of young Coorg, is the most glorious of all the festivals.

Urban Population.

Villages, in the usual acceptation of the term, are found only in Yelusavira and Nanjarajpatna taluks: the so called villages (*gráma*) of Coorg Proper are made up, not of a group of houses joined into one community, but of a number of detached *vargas* or farms surrounding one of the winding rice valleys, the homesteads being dotted about on the side of the hills or rising grounds which border the valleys. Bearing this distinction in mind, the following table will serve to exhibit the distribution:—

Taluk.	No. of towns or villages containing a population of—							Total.
	Less than 200.	200 to 500.	500 to 1,000.	1000 to 2,000.	2000 to 3,000.	3000 t 5,000.	5000 to 10,000.	
Mercara	17	27	10	2	1	...	1	5
Padinalknad	6	18	26	6	...	...	...	56
Yedenalknad	5	20	21	5	...	1	...	52
Kiggatnad	5	38	19	1	...	...	...	63
Nanjarajpatna	64	33	4	5	...	...	...	106
Yelusavirasime	142	16	1	1	...	...	...	160
Total......	239	152	81	20	1	1	1	495

The only three places containing a population of over 2,000 are—Made in Mercara taluk with 2,719; Kukluru or Virarajendrapet in Yedenalknad taluk, with 3,413; and Mercara (Madhukeri) with 8,146.

There are said to be 862 houses of the better sort, tenanted by 12,560 people, and 22,038 houses of the inferior sort, with 155,752 residents. Of the first, there are 340 in Mercara taluk, 231 in Yedenalknad, and 189 in Padinalknad.

The following statement shews the callings of the people as obtained from the Census Report:—

Employment.	Coorgs.	Other Hindus.	Muhammadans.	Christians.	Total.
Under Government ...	350	1,152	379	119	2,002
In professions	29	759	47	30	865
In service and personal offices ...	17	2,976	151	175	3,319
Agriculture	6,992	13,270	752	233	21,248
Labour	212	40,893	3,237	356	44,700
Commerce and trade	12	1,040	457	43	1,555
Manufactures and arts... ...	4	5,612	951	104	6,671
Total......	7,616	65,702	5,974	1,060	80,360

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RELIGION.

The essential features of the religion of the Coorgs are anti-Brahmanical and consist of Ancestral and Demon Worship. But 'it is not easy,' remarks the Revd. F. Kittel, 'to find out which of their superstitions the Coorgs brought with them at the time of their immigration, and which were imported afterwards. Their superstitions, however, shew Maleyála, Tulu, Kannaḍa, and Bráhmana elements.

The Brahmans who are domiciled in Coorg have succeeded in introducing Mahadeva and Subrahmanya (under the name Iguṭṭappa), in entirely Brahmanizing the worship of the river Kávéri, in having temples erected and idols set up, in spreading puranic tales, and in usurping to some extent the puja at the places of Coorg worship. They have been greatly assisted by the Lingayats in these successful endeavours, especially in the introduction of the Linga. Tulus still manage to smuggle in their demons; Maleyalas have made themselves indispensable at demon and ancestor worship, and are also increasing the number of demons; and Mysoreans, at certain times of the year, bring a Mári-amma and carry it through the country to have the people's vows paid to it.'*

Though Coorg tradition has been supplanted by Brahmanism, and what information one is able to obtain is in most cases but a faint echo of the legends of the Kávéri Purána or some other brahmanical imposition, there is one story free from this imputation, and it throws light on the origin of some of the Coorg deities who are not the creations of brahmanical fancy, though their shrines are now presided over by Brahmans. The story is given by the Revd. G. Richter, as taken from oral tradition, and runs thus :—

In ancient times there lived in the Malabar country six brothers and a sister. Five of them, accompanied by their sister Ponnangálatamma, went to Coorg by the Páditora ghát. While they were on the road, four of them said : 'How is it that our sister comes with us? the people will say that she is our wife.' The fifth replied : 'If she comes with us, we will spoil her caste.' When they came to the Chauripaḍe hill near the

* *Ind. Ant.* II, 47.

Kakabé river, they felt hungry. Then Iguttappa said to his sister: 'Prepare us some food.' She replied: 'I have neither fire nor rice.' Iguttappa said: 'I will give you rice, but you must boil it without fire.' She replied: 'I will boil it without fire, but you must eat it without salt.' To this the brothers agreed. Then Ponnangálatamma, seeing a cow, one belonging to the Paradandra house, went and milked her, letting the milk fall into a pot full of rice, and while the brothers were sleeping in the shade of a tree, went to the bank of the river and buried the vessel in the sand, where it began to boil. Then she called her brothers to eat the rice which she had prepared.

When they had eaten enough, Iguttappa took some rice, threw it up into the air, and exclaimed: 'See how the hail is falling from the sky.' Ponnangálatamma, angry at this, took up a wooden ladle, and giving him a heavy blow on his back, said: 'See how the thunder breaks in the monsoon.' Then the other brothers all laughed at him. Afterwards, while they were sitting together and chewing betel, Pálúrappa said: 'Let us see whose betel is the reddest.' Then they all spat out the betel into their hands to look at it, after which the brothers, pretending that they were throwing it again into their mouths and chewing, threw the betel behind their heads. The sister, deluded by this, threw her betel into her mouth again, and went on chewing. They now said that by so doing she had lost her caste, and their brother in Malabar too, to whom they appealed, confirmed their decision.

Ponnangálatamma was excessively grieved, and wept bitterly. But Iguttappa threw an arrow from the Iguttappa-betta and ordered his sister to go with the arrow and stay where it fell. The arrow stuck into a mango tree at Ponnangála, in the village of Yawakkapádi, and Ponnangálatamma, assuming the shape of a crane, flew towards the spot. Near the Karatandra house some Holeyas were working in the paddy fields. Ponnangálatamma flew upon one of them, who thereupon became possessed, and ran towards the tree in which the arrow was sticking. The brothers then separated into different villages, where they settled, and the whole family were afterwards worshipped as gods. Baiturappa has a temple at Baitur in Malabar, the second in Taliparambu in Malabar, the third in the Maletambira forest in the Jóma-male in Coorg, the fourth on the Iguttappa hill near Kunjila, the fifth at Pálúr in Kuyangéri nád; the sixth, Tirnalli Timmaya, at Tirnalli in the Wynád. A temple was also built for Ponnangálatamma, round the tree where the

arrow had stuck. At her annual feast, in April, Ponnangálatamma weeps, and is worshipped by the Holeyas. The arrow is, up to the present day, seen sticking in the wild mango tree.

Ancestor worship.—According to Coorg superstition, the spirits of their ancestors continue to abide with or occasionally visit the living, and are jealous to be worshipped by them with due reverence, under pain of sore troubles and calamities to house, cattle and fields. It is believed that female spirits are the most implacable in their revenge. The spirit of a male ancestor is called Kárana, that of a female Karanachi or Sodalichi. Kárana is also a term commonly used to denote the living head of a family.*

Ancestor worship occupies a very prominent place with the Coorgs. For the use of the ghosts or spirits of their ancestors, which continue to hover about the dwelling, a small building called Kàymada or Kaimatta is erected near the house. It is square and consists of but one room or sometimes has only a niche, the basement being raised 5 or 6 feet above the ground. Within these Kaymadas, to represent the ancestors, are placed silver plates rudely embossed with figures, copper or bronze images male and female, or even a slab of stone with figures sculptured on it. Along with them are put sticks with silver heads, silver or common knives and other articles, by way of memorial. Those who cannot afford to build a Kaymada, make a sort of mud bank for the purpose, called Kota, under a tree in the fields where the family's first house stood.

On occasions when the well-being of the Coorg house seems to be disturbed by troublesome spirits, they are appeased by offerings of milk, rice or arrack, which are placed in the niches in the wall of the house. If the visitant is supposed to be the spirit of Ajjappa (father or grandfather) a fowl or two are decapitated at the Kaymada. But should these not be deemed sufficiently effective, a member of the house may profess to become possessed by one of the spirits, as whose representative he now acts, and he is liberally treated with food and drink, and answers questions regarding the demands of the vexed spirit. The gifts offered him are called Kárana Barani.

A ceremony of still greater importance is the Kárana Kola or Spirit

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* In the Pampa Ramayana, an ancient Jain poem in the Kannada language the expression *kárana purusha* is repeatedly used in the sense of a person born to fulfil a particular high destiny, or fated to accomplish some great work or purpose. Thus Rama was the predestined victor over Ravana, the champion of the rákshasas.

mask, performed in order to ascertain the particular wishes of the departed. It takes place annually or biennially, and is conducted by one of the fraternity of wizards,—Panika, Banna or Maleya. The ceremony begins after sunset, and is performed in the house, in the presence of the house-people and their neighbours. The personator of the spirit wears in succession a variety of masks, and buckles on a sword. Thus arrayed, he dances to the accompaniment of a drum, and as he sings of the deceased father, grandfather or other ancestor, the spirit seizes him and he speaks as its mouthpiece. To each spirit a sacrifice, also called Karana Barani, is offered in the courtyard, consisting of a cocoa nut, fried rice, a cock and a bottle of liquor, which latter the representative drinks to fortify himself for further exertions during the night. The ceremony terminates with the sacrifice of a pig fattened for the purpose. Either the wizard, or a Coorg whom he points out, decapitates the pig in front of the Kaimatta, where the head is placed for a few minutes, when it is removed and given to the wizard, but the body of the pig is cut up and eaten by the house people. Where there happens to be no Kaimatta, the sacrifice is made at the Kárana Koṭa.

A peculiar kind of illumination is essential to both performances. Plantain trees split into thin strips are placed on the ground in three or four layers, crossing at right angles, and forming a kind of network, twenty-four, forty-eight or ninety-six such strips of split plantain-stems being used. Where they cross one another, spikes of a reed called *wottê* are driven through them into the ground. At the upper end of these spikes, which are two or three feet high, pieces of cloth are fastened, twisted into wicks and well moistened with oil. When the whole net is thus arranged, two layers of strips are raised, one to near the top of the spikes, the other a foot lower. Between the crossings, pieces of plantain leaf are placed, upon which quantities of rice, plain and fried, of areca nut, jaggory, &c., are put. When the ceremony begins, a few of the oiled wicks are lighted. At the sacrifice of the pig all are kindled, and the whole square blazes up like a table of fire, without however consuming the offerings placed on the leaves, which are the perquisite of the performers.

When females appear to be possessed, (karanachi) they do not give any responses but roll about on the ground speechless.

Demon Worship.—As if it were not sufficient to be in constant dread of some neglected and angry ancestral spirit, the life of the superstitious

Coorg is rendered still more gloomy and wretched by the supposed evil influence of certain malignant demons, both male and female, called Kúli, a word which occurs in Tamil and Tulu, and which means an evil spirit. Strange sounds or voices are some times heard by the knowing, sudden illness has overtaken the house or cattle, or a relative is supposed not to have died a natural death. In either case the services of the sly Kanya or astrologer are called into requisition. Should he declare the author of the mischief to have been a Kuli, then a Kuli-kola or Demon-mask must be performed. As such performances, however, take place only at fixed periods—once a year at a place called Kutta, and at other places once every second or third year—the master of the house vows to have the Kuli-kola duly performed at the appointed time, and as a pledge ties some money to a rafter of the house, or even his dinner plate and eats off plantain leaves until he has fulfilled his vow.

If the ceremony should be for the release of a departed spirit supposed to have been carried off by a demon or Kuli in the dying hour, the observances are the following :—The performer who represents the demon who has secured the departed spirit, is begged to let it go. After some resistance he throws a handful of rice on the members of the house near him, and with this action he gives the spirit over to them. The spirit then alights on the back of one of these members of the family, who at once falls into a swoon, and is carried by others into the house. With his return to consciousness, the spirit is supposed to have gained his right place amongst the ancestors.

These Demon-masks are performed by the above mentioned fraternity of wizards in the courtyard of the house, and they are held either in the name of five Kúlis :—Châmundi, Kalluruti, Panjuruli, Guliga and Goraga, termed the pancha bhúta* ; or in the name of three—Kallugutti, Panjuruli and Kalluruti ; or in the name of only one—Châmundi. The food offered in these occasions, which is the same as that used in Karana Kola, is called Kuli Barani.

Representatives from other houses or villages that are under a vow to perform a demon mask, obtain the liberation of the imprisoned spirits in much the same manner, only when the performer throws the rice upon them they do not fall into a swoon, but as the spirit mounts their back, they have to hasten swiftly away with their burden, without looking back, till it is secure in the bosom of the ancestral family.

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* See Vol. I, p. 366.

The final act of a Demon-mask is the decapitation of pigs in front of the so called Kuli-kota or demon abode, which may be anywhere near to or far away from the house or village : fowls are sacrificed upon it. One pig suffices for a house affair, but several pigs are required when a whole village is concerned. The heads are given to the performers, the carcases supply the house or village dinner. There runs a vein of humor through all these dark and deplorable superstitions; in the midst of all the demoniacal excitement, the parties concerned never loose sight of their own interest—the wizard minds his liquor bottle, and the Coorg his fowl or pig of which he is so fond !

In addition to the above objects of propitiation, which are chiefly of domestic or local importance, there are certain spirits possessing more of a national interest.

On the day of *Sivarátri*, a religious ceremony takes place in Mercara at the Raja's tombs, that of Dodda Vira Rájendra being transformed into a temple, where the spirit of the hero is worshipped with the honours due to the saint or rather god, for Vira Rájendra has been defied by the Lingayats. On this occasion a large concourse of people, chiefly Sivácháris, collect round the tombs to pay their respects, or at any rate to participate in the liberal charity dispensed at the time from the Government Treasury.

Ajjappa—The people of Coorg have also great faith in a certain *Kaliatanda Ponnappa*, or simply *Kaliat Ajjappa*, the spirit of a Malayálam man, who came to Coorg many generations ago, was naturalized, married a Coorg woman, and established himself at Nálknád. He was a great magician, and long the dread of the Coorgs. At last he was shot near tha Nálknád taluk cutcherry. Since his death, his spirit takes possession of men, who give themselves up to the strange arts that he practised. A similar worship is still maintained in honour of Acha Nayak in Chikka Munduru in Kiggatnad.

Kuṭṭad-amma.—Higher even than Kaliat-Ajjappa, in the estimation of all Coorg, stands a certain female devil at Kuṭṭa, called Karingáli (Kari Káli), or the Kuṭṭad-amma. Kutta lies at the borders of the Wynád. Kuttadamma has no temple, but she is represented by some stones in an enclosure under a tree in the forest. The pujári is a young man, a Kannaḍa-wokkaliga peasant, the only person left of the family which has engaged in this worship. For bloody sacrifices offered there only fowls are admissible. Large sums of money are annually sent thi-

ther by people from all parts of Coorg. Many vows are paid to Kuttadamma in behalf of sick people or of the dead. And whether a sick person recover or die, the sum vowed for his recovery must be paid, or woe to the living. Liberal presents are also given to her pujari to engage her services against enemies, who, they say, are distressed or altogether destroyed by the demon in answer to the prayers of her priest. There is, however, a decrease perceptible in the influence of Kuttadamma over the minds of young Coorg.

Gulika.—Another annual sacrifice every house has to offer to a peculiar divinity called *Gulika.* This is an invisible constellation or star, belonging both to the order of planets and to that of the zodiacal stars. It is, as the people say, a son of S'ani or Saturn. No mortal eye sees it. The astrologer only knows the Gulika and its power, especially over the sick. A stone is placed for the Gulika at the foot of some tree possessed of a milky juice. There the Coorg offers every year fowls, cocoa nuts and a little brandy, in a dish of plantain-leaves, to his tutelary numen. In cases of frequent deaths in a family, a second Gulika, called *Mrityu Gulika*, the Gulika of death, is worshipped.

Serpent and Tree Worship.—The universally discovered traces of serpent and tree worship are not wanting in Coorg. The *Nátas*, or spots on which cobras have finished their course of terrestrial life are the object of solemn ceremonies. According to Coorg lore, the cobra di capella lives a thousand years. When it was passed the meridian of its long life, its body begins to shrink, and to brighten till it shines like silver, and measures three feet or less, at the age of six or seven hundred years. Still later, the reptile shines like gold, and is only one foot in length. At last it shrinks to the size of a finger. Then it will some day fly up high into the air, die and sink down upon the ground, where it disappears altogether. No man sees it, but of course the Kanya knows the important secret, which he will communicate for a consideration to the proprietor of the land. Should any human being unawares set foot upon the hallowed spot, incurable disease of the skin will break out upon his person, and the poor wretch will rot away by degrees. To prevent such disasters, the Náta place is marked by a little stone enclosure. During the month of Scorpio (November—December) a lamp is lighted every evening to Náta, and cocoa nuts are offered as oblations.

Each báne (parcel of grass or forest-ground) has a presiding divinity, to which an annual sacrifice of pork and cakes is offered. If this sacri-

fice be not made, or not properly performed, the *Ká-dévaru*, the tending god, *i. e.*, the god watching over the cattle, will withdraw his favour, and sickness and death among the cattle will ensue.

Besides the many groves set apart in each nad for some object of worship, but chiefly for Ayappa-dévaru there are some extensive forests called *Devara-kádu*, which are untrodden by human foot and superstitiously reserved for the abodes or hunting grounds of deified heroic ancestors. These forests are: the Iggudappa devara kádu in Padinalknad, the Joma-male in Katiyetnad, and the Iruli-báne in Kuyingeri-nad.

Grama Devatas.—As among other Dravidian mountain-tribes, so also in Coorg, tradition relates that human sacrifices were offered in former times to secure the favour of their Grama Devatas:—*Máriamma*, *Durga* and *Bhadra Káli*, the tutelary goddesses of the Sakti line, who are supposed to protect the villages or náds from all evil influences.

In Kirindádu and Koninchéri-gráma in Katiyetnád, once in three years, in December and June, a human sacrifice used to be brought to Bhadra Káli, and during the offering by the Pánikas, the people exclaimed '*áḷ Amma*!' a man, oh mother! But once a devotee shouted: '*áḷ all Amma*, *áḍu*!' not a man, oh mother, a goat,—and since that time a he-goat without blemish has been sacrificed.

Similarly in Bellúr in Távaligeri-múrnád of Kiggatnád taluk, once a year by turns from each house, a man was sacrificed by cutting off his head at the temple; but when the turn came to a certain house, the devoted victim made his escape into the jungle. The villagers, after an unsuccessful search, returned to the temple and said to the pujári: '*kalak-áḍu*,' which has a double meaning, viz., *kalake*, next year, *áḍu*, we will give, or next year, *áḍu*, a goat: and thenceforth only scape-goats were offered. The devotees fast during the day. The he-goat is killed in the afternoon, the blood sprinkled upon a stone, and the flesh eaten. At night the Panikas, dressed in red and white striped cotton cloths, and their faces covered with metal or bark masks, perform their demoniacal dances.

In Mercara taluk in Ippanivolaváde and in Kádakéri in Hálerinad, the villagers sacrifice a *kona* or male buffalo instead of a man. Tied to a tree in a gloomy grove near the temple, the beast is killed by a Méda, who cuts off its head with a large knife, but no Coorgs are present at the time. The blood is spilled on a stone under a tree and the flesh eaten by the Medas.

In connection with this sacrifice there are peculiar dances performed by the Coorgs around the temple: the *komb-âṭa* or horn-dance, each man wearing the horns of a spotted deer or stag on his head; the *pili-âṭa* or peacocks'-feather dance, the performers being ornamented with peacocks' feathers, and the *chauri-âṭa* or yák-tail dance, during which the dancers, keeping time, swing yák tails. These ornaments belong to the temple where they are kept.

In some cases where a particular curse, which can only be removed by an extraordinary sacrifice, is said by the Kanya to rest upon a house, stable or field, the ceremony performed seems to be another relic of human sacrifices. The Kanya sends for some of his fraternity, the Panikas or Bannas, and they set to work. A pit is dug in the middle room of the house, or in the yard, or the stable, or the field, as the occasion may require. Into this one of the magicians descends. He sits down in Hindu fashion, muttering mantras. Pieces of wood are laid across the pit, and covered with the earth a foot or two deep. Upon this platform a fire of jack-wood is kindled, into which butter, sugar, different kinds of grain, &c., are thrown. This sacrifice continues all night, the Panika sacrificer above, and his immured colleague below, repeating their incantations all the while. In the morning the pit is o ened, and the man returns to the light of day. These sacrifices are called *Mara-nada bali* or death-atonements. They cost from 10 to 15 rupees. Instead of a human being, a cock is sometimes shut up in the pit, and killed afterwards.

In cases of sore afflictions befalling a whole gráma or nád, such as small-pox, cholera or cattle-disease, the ryots combine to appease the wrath of *Mári-amma* by collecting contributions of pigs, fowls, rice, cocoanuts, bread, and plantains from the different houses, and depositing them at the Mandu: whence they are carried in a procession with tom toms. In one basket there is some rice, and the members of each house on coming out bring a little rice in the hand, and waving it round the head, throw it into the basket, with the belief that the dreaded evil will depart with the rice. At last the offerings are put down on the nád boundary, the animals are killed, their blood is offered on a stone, the rice and basket are left, and the rest of the provisions consumed by the persons composing the procession. The people of adjoining grámas or náds repeat the same ceremony, and thus the epidemic is supposed to be banished from the country. In still greater calamities, a flock of sheep is driven from nád to nád, and at last expelled from the country.

Pilgrimages.—Besides the annual *Tale Kávéri festival* in October, and the *Kuttad-amma játre* in April, there is a large concourse of people in February during *Sivarátri* at Herumálu in Kiggatnád, and the day following at Irpu five miles further on, where, at the foot of the Lakshmantirtha fall, thousands of pilgrims submit to the supposed sin-cleansing shower-bath. The way thither leads through a jungle, so that the landscape of Irpu, forming an open valley with a high wall of mountains at the back, bursts all at once upon the pilgrim's view. The Lakshmantirtha, which in its earlier course descends in beautiful cascades over the almost perpendicular mountain wall, lies before the eye calmly meandering through the rice valley. On the right bank of it is the dévasthána, an unsightly building, but adorned by a splendid specimen of the beautiful scarlet-flowered *asóge* tree. Near it and all along the banks of the stream pilgrims build their booths.

The bathing place is 200 feet above the temple. The way is romantic, with steep rocks to the right, the shallow winding stream to the left, tumbling and foaming over large boulders, but during the monsoon swelling into a thundering torrent. All around the scene are the hundreds of pilgrims, Coorgs and Malayálam people. Every few steps a beggar is encountered, exhibiting his deformities or sores. Here lies a fanatic, as if dead, with a wooden nail through his cheeks ; there a boy with a lancet through his outstretched tongue and a smoking chatti on his stomach ; here another man with a long knife across his throat, and a horrible corpse-like appearance.

At the holy bath, the stream high above breaks through a woody embrasure over a succession of rocky ledges till it spreads itself into a foaming shower bath, received in a stony caldron formed by slippery sharp-edged rocks. Here the crowd of pilgrims finds its goal. The bathing multitude now force their way under the falling spray, though only a few can avail of the sin-cleansing bath at the same time. See that old woman with bent head right under the spray, her body trembles from the shock, yet for several minutes she perseveres. There a father lifts his screaming child under the splashing water ; here with firm grasp a husband drags his timid spouse along the rock and into the caldron ; and even the tender babe at his mother's breast is brought within the influence of the bath. Dripping and shivering, the bathers force their way back through the new arrivals, and seek a sunny spot to change their garments. The pressure is great, the path slippery, and

the confusion alarming. According to Brahmanical superstition the color of the water in the caldron indicates the intensity of the guilt of the bathing pilgrim. The darker its hue the greater the guilt, and yet the phenomenon depends only on the accident whether the falling water is intercepted by the bodies of the bathers, or whether it reaches the basin directly and by the force of its fall is beaten into foam.

After bathing, the pilgrims assemble at about 4 o'clock in the temple, where a Brahman dances before the idol shrine with a brass image of Isvara upon his head; another Brahman with a plate receives the small money offerings, and a third distributes *prasáda* of flowers and sandal. The native officials first make their obeisance, the most devoted amongst them even the *sáshṭángam*, touching the ground with the eight members of the body, and then offer their gift. This temple possesses 2,000 battis of rice-land, and annually receives on this festive occasion 400 rupees from Government.

The origin of the Irpu and Hérumálu játre is based upon a common Brahmanical legend:—One day when Ráma with his followers was living in this place, his younger brother Lakshmana, in a fit of madness, insulted him by returning the bow and arrows which he had received from Ráma. But soon repenting of his rashness, Lakshmana asked forgiveness, offering at the same time to throw himself into a large fire as an expiation for his crime. He accordingly shot an arrow against the foot of the rocks at Irpu, when a large fire flared up, into which he threw himself. In order to save his brother, Ráma immediately created a river, which up to the present day is called Lakshmanatirtha, but it was too late. Ráma afterwards desired to consecrate the spot, and ordered Hanuman to bring a linga from Kási (Benáres) within one hour and a half. During his absence, Ráma, fearing that Hanuman would not be back in time, made a linga himself of river-sand, in which operation he was surprised by Hanuman, who flew into a rage for having troubled himself in vain. He twisted his enormous tail round one of the neighbouring hills, Hanuman betta, and attempted to upset it. Rama, to comfort the furious monkey-god, assured him that Hanuman's linga should become even more famous than his own. So the new linga was set up at Hérumálu, and the festive day of its worship precedes that of the linga at Irpu.

In April and December there are játres to the *Iggudappa kundu* in Pádinálknád, where Tulu Brahmans have a temple, and receive the oblations of the Coorgs. It often happens that a sick Coorg vows

his weight in rice to the temple, and heavy Coorgs are therefore no doubt acceptable worshippers.

On the Hattur hill or Kuntada-betta in Betiyatnád there is an annual jâtre in honor of Isvara or Siva, who has there a little stone-temple dedicated to him. In 1853 the dilapidated temple was rebuilt at the expense of the Takkas and headmen of Betiyetnád, and their names are written on a stone slab in the temple, which is only 15 feet square, but substantially built, with a linga in front. It stands near the brink of the precipice, which is about 500 feet deep, and whence a beautiful view is obtained over Kiggatnád. There is also a remarkable stone on the very edge of the precipice, about 2 feet broad and 5 feet long, where childless or unmarried people bring offerings of betel leaves, perform worship and turn three times round, believing that this ceremony will insure issue to the barren woman, or a suitable partner to the unmarried youth. On the north side, a little below the temple, there is a small tank with perennial water, which is considered holy, but 100 years ago it is said to have been defiled by a Chandála woman bathing in it, when the spring ceased to flow for some time. On the south-east ridge a cave is shewn, which, according to Brahmanical discovery, offered an asylum to the exiled Pándus. After their departure the cave was occupied by a tiger, which out of respect for the játre quits his abode seven days before the feast and afterwards returns. On the precipitous side of the rock there are nests of vultures and several hundreds of beehives.

For seven days before the Tulá sankramana the ryots assemble in the village of Mugutagéri at the foot of the hill, one from each house, and sing Coorg chants at the Mandu in praise of Isvara. On the night of the 7th, the inhabitants of the whole nád come together, disguising themselves in masks of 18 various descriptions. They then go to the Ambala and dance and sing to the sound of the tom tom. The day following, a light hollow frame, representing a horse, made of cane-work, is decked out so as to hide the lower part of the man's body who carries it, making it appear as if he rode the horse. The multitude then ascend the hill in procession, headed by the horse and a band of musicians, dance round the temple and bring their offerings of water, fruit and money.

The *Pálúr játre* in Kuyingerinád, in honor of Pálúrappa, brother of Iggudappa, is a similar affair, which takes place in the month of

April. The temple was rebuilt only a few years ago at a considerable expense.

Amongst the játres beyond their own country, those visited by the Coorgs are four:—*Subrahmanya* on the northern frontier of Coorg, which is held in December and attracts a great number of people, as with the feast there is connected a cattle-fair and the sale of superior metal vessels and idols. *Baitur* in Malabar, held in January, to which chiefly the people of Beppunád and Yedenálknád proceed; they also send rice to the temple. *Payavur*, also in Malabar, held in February; it is especially supported and visited by the Kadiyetnád Coorgs, who send from one to ten buttis of rice per house. *Nanjanagódu* in Mysore, which comes off in December.

Hinduism.—It is unnecessary to add any description of the Hindu religious sects common to Mysore and Coorg, as they have been noticed in connection with the former. That the Jains were influential in the country from a very early period might not only be conjectured from its historical associations as previously described, but is evident from existing remains, especially in the south.

The Coorg Rajas were Lingayats, as well as the Rudrangalu, the rulers of the Periyapatna, Nanjarajpatna State and we find this sect the most numerous out of Coorg Proper, that is in the north, one-fourth of the population of Yelusavirasime and one-eighth of that of the Nanjarajpatna taluk being returned as Lingayats. According to the census, the Hindu inhabitants of Coorg consist of 124,791 votaries of Siva and 29,685 votaries of Vishnu, but the mode of classification is perhaps open to question, though the overwhelming preponderance of the Saiva faith is doubtless a fact.

The Coorg *dévastánas* or pagodas are mostly of an insignificant character; none is distinguished for great antiquity or structural beauty; most of them are but rude village shrines, of mud walls and thatched roofs, within a gloomy grove, and not calling for any particular description. But a passing notice may perhaps be bestowed on the *Omkarésvara devastána* at Mercara, which stands in a hollow just below the Superintendent's Court, and is built in the same style as the Rajas' tombs, but with a small tank in the temple yard. From the centre of the tank a pretty little pavilion rises, which is connected with the margin by a balustraded passage. The priests or pújáris of these places are chiefly Tulu, Havige and Karnátaka Brah-

mans. The former are divided into three branches: the Kótu, Kandávara, and Shivalli Brahmans, of whom the latter are the most numerous in Coorg. The Havige Brahmans are Smártas, residing near Honore in North Canara, whose native tongue is Canarese. They worship both Vishnu and Siva, and the marks on their foreheads are put horizontally. The Karnâtaka Brahmans are immigrants from Mysore.

There are altogether 863 pagodas or temples in Coorg, and 57 mattas of Jangamas, of the total of which places 549 share a Government contribution of 13,800 rupees annually in cash, and 9,474 rupees worth of remitted assessment from endowed landed property: 372 places only are maintained by private contributions. The lion's share of this large Government grant falls to the Mercara-Omkarésvara temple, with rupees 4,850; to the Bhágamandala dévastána, with rupees 3,956; to the Tale Kávéri pagoda, with rupees 2,320; and to the Rajas' tombs, with rupees 2,000 per annum—a total of rupees 13,126.

The *mattas* or *jangams* are religious institutions originated and endowed by the Coorg Rajas, who were themselves Lingayets. They are now evidently of greater importance to the Siváchári priests who derive an easy living from the rich endowments, than of any practical use for the Coorg people, amongst whom this sect, in spite of its royal patronage, never struck any root. The 57 mattas hold as endowments 31,457 battis of land, representing an annual revenue of 3,360 rupees due to Government if the land were held by ryots. Government, therefore, contributes not only that amount of revenue, but also the actual produce of the fields less the working expenditure.

The most richly endowed mattas are the following:—

Basavahalli	matta	in Yedavanád	4,105,	battis of land.
Abbi	"	do	4,005	do
Madapur	"	Gadinád	2,643½	do
Siddapur	"	Horurnurokkalnád	2,372½	do
Tanadi	"	Amatnád	1,485	do
Chadadaralli	"	Horurnurokkalnád	1,430	do
Cheppada Katte	"	Yedenálknad	1,188½	do
Torenur	"	Gadinád	1,100	do
These endowments thus amount to			18,330	battis of land.

Muhammadanism.—As regards Muhammadanism, the history of the country during the reign of Tippu Sultan is sufficient to shew the character of the proselytism which was forced upon the unhappy people of Coorg by his fanatical propagandism.

There are but 5 small masjids in Coorg. The Musalmans residing there are mostly poor, and live chiefly in Mercara, Virajpet and Fraserpet.

Christianity.—The introduction of Christianity demands a longer notice, as presenting several unique features of interest.

Roman Catholics.—Whatever the moral and political vices of the Coorg Rajas may have been, in religious matters they shewed a tolerant and liberal spirit, which at the time put to shame the intolerance of many Christian Governments. Dodda Vira Rajendra extended his protection to the poor fugitive Roman Catholics who fled from the claws of Tippu Sultan when in 1792 Lord Cornwallis besieged Seringapatam. They were Konkanis from the western coast, who had incurred Tippu's particular displeasure for their assistance in provisioning General Mathew's army, and had come into his power after the fall of Bednur and the siege of Mangalore in 1783, when he settled them in and about his capital. The Konkanis are noted for their industry and skill of adapting themselves to circumstances. Dodda Vira Rajendra eagerly welcomed them into his depopulated country, granted them land at Virajpet, procured for them a priest in the person of Father John de Costa, a native of Goa, assisted them in building a chapel, and allotted to its maintenance a stipend of 84 buttis of paddy and a certain amount of oil and candles. This allowance his successors continued and the English Government in 1835 commuted it into a monthly grant of Rs. 20, "its continuance being dependent not only on the Priest's conduct, but that of his flock, in as far as he may justly be considered responsible for it." This stipend is now looked upon as the Priest's salary from Government, and attempts have been made to get it increased, but Sir Mark Cubbon declared: "that the amount the Priest enjoyed had no doubt been deemed proportioned to the ordinary duties of his office, but if called to the discharge of any extra duties by the requisition of the members of his congregation, the Commissioner conceived that the latter should contribute the means of enabling the priest to meet such extra official calls."

Pastoral jurisdiction over this community having been claimed by

the Archbishop of Goa, the Rev. F. Bernardino De Sta. Agnes, Bishop-Coadjutor, Vicar Apostolic at Mangalore, addressed the Superintendent of Coorg in 1846 in the following letter:—

"The Mission of Coorg, by a Firman passed by the Raja in 1805, was founded to remain always under the jurisdiction of the Bishop Vicar Apostolic of Bombay, who has ultimately transferred it to me. No jurisdiction over it was ever or is now possessed by the Archbishop of Goa. The jurisdiction of His Grace does not extend beyond that Portuguese territory, as shewn by various bulls which have emanated from Rome regarding the same, but the Archbishop, actuated by certain national presumption, pretends to possess something like an omnipotence in the spiritual throughout the whole of India, and therefore sends his emissaries to excite dissensions and disturbances among the Roman Catholics subject to the Vicars Apostolic, and he has accordingly sent one to Coorg, named Francesco Pacheco, who endeavours to take forcible possession of the church there."

The Roman Catholic establishments in Coorg are now under the spiritual charge of the Bishop at Bangalore, the see at Mangalore having declined about ten years ago to send priests to so unhealthy a locality as Virajpet.

In 1835 a grant of Rs. 1,500 was sanctioned by Government for the restoration of the delapidated church at Virajpet, and in 1866 a new grant of Rs. 2,500 for re-building the same edifice, which after completion is said to have cost Rs. 15,000. The Priest's dwelling and the school houses for boys and girls are on the same premises. The streets of the Christian quarter look clean and tidy, and the houses, like those of the better class of other natives in the place, are substantial and comfortable. The number of Roman Catholic Christians in Virajpet amounts to 313, and there may be as many more in the neighbourhood. The mortality amongst those in the town has of late years been very considerable.

As stated by Mr. Kerr, the late Superintendent of Coorg, and himself a Roman Catholic, "the Christian colony at Virajpet is not a mission establishment in the ordinary acceptation of the term," and no Coorg and hardly any other caste people of Coorg have ever joined it. The Christians, away from their pastor's eye, seem to be more influenced by the surrounding heathenish superstition, than to exercise any renovating influence by their Christian life and testimony upon the heathen. But socially as well as morally they appear now to be in a better condition

than they were when Lieutenant Connor saw them in 1817, and drew a picture of the colony in the following sketch:—

"The Christians here are under the Church of Bombay, a small chapel has been built and its services are performed by an ecclesiastic from that place; the condition of his flock, however, is far from flourishing, the greater portion of them are employed in the manufacture of arrack from rice, an avocation that bespeaks the estimation in which they are held. Christianity has impressed no very awful sense of religion on its rude followers, who are subject to all the degradation attaching to a profession of it in eastern countries; but a small share of the morality it inculcates is observable, and its votaries seem still to retain most of their ancient superstitions; indeed, if either the condition or character of these followers of it be taken as a criterion, the most sanguine could scarcely hope much good to result from a more general conversion to its divine doctrines."

A church and native congregation, chiefly of Tamil Christians—the servants of Europeans, and pensioned sepoys, especially Sappers and Miners—have been established at Mercara and Fraserpet, at which places either a European or a Native Priest periodically resides.

Church of England.—Mercara containing a greater number of Europeans than Mangalore, and offering a more salubrious residence, the chaplain of the latter station removed to the former in 1854, and Mercara has ever since been under the spiritual care of a clergyman of the Church of England. His congregation, comprising civilians, military officers and planters, numbers over a hundred souls. Through subordinate agency, Native Christians, especially Tamulians, have likewise been benefited by the successive chaplains.

Basel Mission.—When the account of the reduction of Coorg arrived in England, considerable interest was awakened in behalf of the inhabitants of the new Province whom British arms had delivered from cruel bondage, and whose brave and frank character seemed to establish a peculiar claim upon the sympathies of the friends of Indian Missions.

General Fraser on the 10th June 1834, in a letter to Mr. McNaughten the Secretary to the Government of India, remarks:—"There is not probably a spot of ground in all India of this limited extent capable of so much improvement as Coorg. The people appear to have little or no attachment to the debasing superstition of the country, and their minds seem to me to be more open than those of any other

Indians I have seen, to be prepared for receiving the light of the Christian religion, while their intellect may be expected rapidly to expand under the influence of that education they are themselves soliciting."

The noble-hearted general offered his share of the prize money as an endowment of a Protestant Mission, and the Wesleyan and London Missionary Societies were inclined to extend their operations to Coorg, but both Societies subsequently found that they could not spare men for a new mission at a distance from their older stations, and thus a good opportunity was lost. General Fraser subsequently established a school at Fraserpet, which he endowed with a sum of Rs. 300.

In the year 1834 the Basel Missionary Society commenced operations on the western coast, in the neighbourhood of Coorg, and extended their stations to the north and south. Mercara and Virajpet were now and then visited ; but no proposal was made to the Committee to occupy Coorg. Thus the country remained nearly twenty years under British rule without the establishment of a mission. At length in 1852 Dr. Moegling was in an unforeseen and singular manner led to commence the long delayed work.

Being on the point of returning to Germany to recruit his shattered health, he was visited by a Coorg man, disguised as a sanyási, who applied for instruction in the Christian doctrine. He was an intelligent and astute Coorg, and the story of his life highly interesting. After receiving baptism on the 6th January 1853 with the name of Stephanas, this man, Somaiya of Almanda in Beppu-nad, returned unexpected and unnoticed to his house, accompanied by Dr. Moegling. His wife received him with great joy and declared that she would live and die with him. On the following day Stephanas took formal possession of his house, and Dr. Moegling resolved on standing by the family and becoming security to the creditors who speedily assembled for the liquidation of the debts of the convert. Two days afterwards, his neighbours and relatives drove him and his family out of their house at night, and forced them to take refuge with the missionary at Virajpet. The Superintendent inquired into the case, and the Chief Commissioner, Sir Mark Cubbon, to whom the matter was referred, gave the following decision :—

To

The Superintendent of Coorg.

Sir,

The Commissioner, having had under consideration your various communications regarding the reception on his return to Coorg of one Somaiya, who

has left his caste, I have the honour by his advice to convey to you his instructions as to the manner in which this and similar cases should be dealt with.

In the first place, it seems to be admitted on all hands, that but for the fact of his having left his caste, Somaiya, as the rightful head by inheritance of his branch of his family, had nothing to do but to return to Coorg and take quiet possession of his house and lands. There would have been no aggrieved party in this case, and it requires to be shewn that there is an aggrieved party in the case as it really happened.

If it be true, as stated in the papers under notice, and the Commissioner sees no reason to doubt that it is so, that several instances exist of individuals having become outcastes from their own religion, and even converts to Muhammadanism, and yet been allowed to remain in quiet possession of their estates; it is clear that degradation from caste for misconduct, or on voluntary change of faith, is not of itself regarded in Coorg as involving the deprivation of hereditary or self-acquired property. It is therefore evident in the present instance, that neither on national nor on caste grounds could there have been an aggrieved party, unless perhaps in the event of his wife and children and the other inmates of the house which he came to occupy having felt themselves polluted by his neighbourhood. So far, however, is this from being the case, that it appears that one and all of them preferred being turned out in his company in the middle of the night to remaining under shelter of the roof without him, and it is moreover subsequently reported that the wife and children lost no time in following his example, and making a public renunciation of the faith in which they had been brought up.

Under these circumstances the Commissioner must regard the act of those people who violently ejected him from the house, of which he had been in quiet possession for nearly three days, as a gross and flagrant insult to the Government, only to be excused by their ignorance, and their having been led away to a certain extent by the evil example of their Subadar Appachoo. Of the conduct of Appachoo himself, there can be but one opinion, but the Commissioner is not unwilling to overlook for once the error of an old and able servant of the Government, and trusts that Appachoo will justify his good opinion of him by the cheerful alacrity with which he will replace Somaiya in possession of the house and lands of which he was so illegally and violently deprived.

You will be good enough carefully to explain the whole of the foregoing to all the parties concerned, and at the same time inform them that the Civil Courts are open to them should they still consider that there are any legal grounds for depriving this convert of his inheritance." . . . .

The Coorg family returned to their home in June, and Dr. Moegling remained in their neighbourhood during the monsoon. With the beginning of the cold season, he made preparations for building a little church and a dwelling-house, on a piece of ground given by Stephanas to the Mission, and the work of preaching at the principal market places was commenced.

Having taken all these steps without the Society's sanction, the founder of the Mission had to bear all the burden of its support and arrangement, as well as the evangelistic labour, for six long years. It was in order to bring the case before the public, and obtain subscriptions for the Coorg Mission, that Dr. Moegling compiled his work called *Coorg Memoirs*, which is a most graphic and interesting account of Coorg and its people, and contains a summary of the history of the country. This publication, and the periodical reports of his work in the "Madras Christian Herald," greatly helped to interest the South Indian public in his Mission. But though thus standing alone in his work, he still continued in connexion with the Basel Committee in everything except financial support and obedience to the rules of their conference as applied to the older stations.

Meanwhile two more Coorg families joined him, and Dr. Moegling, notwithstanding repeated attacks of jungle fever, remained at his post and continued to labour assiduously, preaching on market days at Virarajendrapet and Mercara, visiting the scenes of the Coorg annual festivals, and engaging in literary labours for the Government and the Bible Society. He was treated with great kindness and encouragement by the English officials and by the other residents in Mercara.

In the same year a number of families, comprising 130 souls, of the Holeyas or agricultural slave-caste, who had assisted in building the Almanda church, applied for instruction. They were received, and located in Ammat-nad on a waste farm, which was taken from Government for the purpose, where they might maintain themselves by its cultivation, under the direction of Stephanas. The farm was held by Dr. Moegling's spiritual son, the Rev. A. Kaundinya, one of the first Brahman converts of Mangalore, who cheerfully undertook the risk and responsibility. The new settlement was named Anandapur (city of joy) and a simple residence and chapel were erected.

In 1858, the departure one by one of the tried friends who had known the work from its beginning, and the altered circumstances of

India after the mutiny, induced Dr. Moegling to seek connection with the Church Missionary Society, and he went to England and offered himself and the Coorg Mission to their acceptance. He was very kindly received by the Committee, but, after full deliberation, they considered it better that he should make another effort to continue attached to Basel, and meantime they gave a liberal grant of £ 500 to his work. Encouraged with this help, he returned to Coorg in January 1859, after having effected a new connexion of the station with the Basel Society, and so it still continues. Dr. Moegling in 1860 had to part with his excellent wife, who was ordered to Europe in broken health, and at the end of the same year he had himself to follow in thoroughly shattered health, and reached Wurtemberg just in time to nurse her in her last illness. His own state of health did not allow him to return to India.

The work has been carried on by his successors—the Revs. Kittle, Stokes, Kaufmann, Kaundinya and Schnepf—with varying success and under great trials and disappointments. The Christians built for themselves new houses: the proprietor of the farm erected through his manager Mr. Hahn, a substantial dwelling and a new church, towards which the Government contributed Rs. 1,000; he also opened out a small coffee plantation to give additional and permanent employment to the colony, but though very hopeful at first, the devastation by the borer was here so complete that the whole plantation was destroyed.

Unfortunately, the locality of Anandapur, being in a bamboo district and only partially and newly cleared, has not proved a healthy one; the native as well as the European residents were frequently prostrated by fever, the missionaries Kittel, Stokes and Schnepf, and Mr. and Mrs. Hahn had to leave the station on account of ill-health from severe attacks of fever, and both the late pastor Mr. Kaufmann and his wife fell victims in 1869 to the Coorg fever contracted at Anandapur.

According to the census of the Coorg Mission, there were in 1870, 50 communicants and 7 non-communicants, 42 children and 12 catechumeni, while the parochial school was attended by 23 children. Considering the abject and degraded position of most of these Christians before their conversion, the social, intellectual and religious standing of this colony cannot be expected to be very high; but, in spite of much weakness and grievous shortcomings, evidences are not wanting of visible and genuine Christian and spiritual life.

Of the nine Christians from amongst the Coorgs, and of Step-

hanas in particular, not much good can be said; in fact several of them disgraced by their conduct the Christian name among their own people and proved to them a stumbling block. Stephanas, being insincere and of a divided heart, as it seems, from the very beginning, was at last found out in his secret course of wickedness and had to be excommunicated. He is suspected to have afterwards in a fit of revenge set fire to the Almanda chapel and dwelling house in 1867, both of which were utterly demolished, and then disappeared from the country without any trace of his whereabouts. His son is in the Mangalore Theological Seminary, and his two married daughters at Mangalore lead a becoming Christian life. Their mother died, her last years being beclouded by insanity.

Thus far General Fraser's hopeful view of the Coorgs' preparedness for embracing the Christian religion when the opportunity should be offered to them, has not been realised. To what causes this failure may be ascribed it is difficult to say. The unpalatable defeat of some of the Coorg headmen in Stephanas' affair, the loss of the 130 Holeyas of Beppu-nad who joined the Missionary, the Coorgs' jealousy of the moral and social improvement of their former slaves, their fancied apprehension of their own degradation to an equal footing with them on becoming Christians, the inconsistent life of some of the Coorg converts, the natural propensity of the Coorgs to, and success in, material prosperity of late years and the concomitant self indulgence, their more frequent intercourse with Europeans, the increasing influence of Brahmans upon the superstitious Coorgs—these and other circumstances may have led to such a result. Perhaps General Fraser formed his opinion before he had sufficiently made himself acquainted with the Coorg character, though he was a very shrewd observer; or perhaps the providential time has not yet come for such a decisive step by the whole Coorg-clan, and his opinion may still be an unfulfilled prophecy; but however this may be, Dr. Moegling's labours in Coorg cannot have been in vain.

In connection with the Mercantile Association of the Basel Mission, there is at Mercara a mercantile establishment under a European married agent, which, while serving the secular interests of the Mission, gives useful employment to a number of native converts.

LANGUAGE.

The official language in Coorg is Kannaḍa or Canarese, but this small mountain clan of Coorgs, with their former slaves the Holeyas, have a language of their own, called Koḍagu. * It appears to be a dialect of Kannaḍa, bearing a close relation to the older forms of the language. 'On the whole, it seems safest to regard it,' says Dr. Caldwell, 'as standing about midway between Old Canarese and Tuḷu.' The old Coorg chants (*palamê*) have been written for ages past with Kannaḍa letters.

A Coorg Grammar was for the first time published in 1867, by Major Cole, then Superintendent of Coorg, and some specimens of Coorg Songs, with an epitome of the Grammar were published by the Revd. A. Graeter of Mangalore in 1870. The Kodagu language, according to Mr. Richter, 'is a convenient medium for conversation; by its contracted rounded forms, with abrupt terminations in half vowels, it does not require a great exertion of the organs of speech, and admits of chewing betel and retaining the precious juice whilst the flow of conversation is uninterruptedly carried on. Indeed a beginner should practise the pronunciation with his mouth half full of water, till he can speak without spilling any. Though it has not the force and expressiveness of the Canarese, it glides more readily over the lips. It is rich in words and forms, and as the Coorg chants attest, admirably suited for expressing easy flowing poetry of a humorous or solemn strain.'

The Kodagu language consists of 33 letters, *viz.* 12 vowels, 1 half consonant, and 20 consonants; it rejects all aspirated consonants.

The vowels are: the short and long a ಅ ಆ, i ಇ ಈ, u ಉ ಊ, e ಎ ಏ, o ಒ ಓ, and the diphthongs ai ಐ and au ಔ.

The half consonant or medium between vowel and consonant is ಂ, which sounds like m, n, or ng, according to position.

The consonants are; the

Gutturals: ಕ ka ಗ ga ಙ gna. Palatals: ಚ cha ಜ ja ಞ nya.
Cerebrals: ಟ ṭa ಡ ḍa ಣ ṇa (ಳ a) Dentals: ತ ta ದ da ನ na.
Labials: ಪ pa ಬ ba ಮ ma. Liquids: ಯ ya ರ ra ಲ la ವ va.

* Properly —According to Dr. Caldwell, *Kuḍagu*, from *kuḍa*, west, a meaning of the word which is usual in Ancient Tamil. *Gram. Drav. Lang. int.* 36.

In writing Kodagu there is a frequent use of half letters, which are denoted by a peculiar flourish above the respective consonants, to preclude, as it were, the ordinarily used definite final vowel; Ex. ಮ್=mö, ಡ್=dö, instead of ಮ ma and ಡ da. Yet these half letters are not mute consonants, but are followed by either of the two peculiar short and dull vowels *ö* and *ü* which frequently occur in German and French. The former (*ö*) is pronounced like *e* in the French relative pronoun "que", or the *ö* in the German "Götter", the latter (*ü*) sounds like the French *u* in "vertu" or the *ü* in the German "Mütter". As a general rule in the Kodagu language every half letter at the end of a syllable, whether mediate or final, is pronounced with the consounding short nasal vowel *ö*, where in Hosa Kannaḍa the same syllable would terminate in **anu**, and in Hale Kannaḍa in **am**. Ex. Kan. **kurubanu**. Kg. **kurumbö** = a shepherd. But where the half letter in Kodagu implies the vowel *u* in Kannaḍa, it is pronounced *ü*; Ex. Kan. **idu**, Kg. **idü** = this. A similar system of half letters obtains also in Tulu, Tamil and Malayalam.

The Kannaḍa short and long *i* before cerebrals, and the terminal *u*, are in Kodagu pronounced ü; Ex. Kan. iḍu, Kg. üḍü = to put. The Kannaḍa short and long *e* before cerebrals is pronounced ö, but before a double cerebral the short *e* is changed in *o*; e. g. Kan. **éḷu**, Kg. **óḷü** = seven; Kan. peṭṭige, Kg. poṭṭi = box.

A slight nasal sound occurs at the end of the word **avang** instead of the Kannaḍa **avanu** = he.

Soft and hard consonants are often interchanged, and single consonants doubled; e. g. Kg. **unḍu** for Kan. **unṭu**=are; Kg. **ikka** for Kan. **íga**= now. Compound consonants are separated; e. g. Kan. **chandra**, Kg. **chaṇṇurö** =moon; Kan. **yentha**, Kg. **yennatö**. The letter ಶ (s'a) becomes ಜ (ja) e. g. Kan. **dés'a**, Kg. **déja** = country; ಸ (sa) becomes ಚ (cha); e. g. Kan. **súrya**, Kg. **chúriyö**. The Kannaḍa letter ಹ (ha) at the beginning of a word retains the Haḷe Kannaḍa form ಪ (pa); e. g. Kan. ಹಿಡಿ **hiḍi**, Kg. ಪ್ಡಿ püḍi = to seize.

The roots of nouns and verbs in Kodagu are chiefly monosyllables and dissyllables which may be traced back to Haḷe Kannaḍa or to the common Dravidian stock; there are however also many Sanskrit words as *tadbhavas*, which are by Coorg pronunciation tortured into queer forms. The intercourse of the Coorgs with the Musalmans has also naturally enriched the language with Hindustáni expressions.

A rapid glance over the grammatical forms of the Kodagu language is all that need here be attempted: further information regarding them may be obtained from the works previously mentioned.

Nouns.—There are in Kodagu simple and compound nouns; the combination of the latter follows more the convenience of pronunciation than grammatical rules, for the Kodagu language in its present form is anterior to Kodagu grammar. There are, as in Kannada, three genders, but as in the other Dravidian languages the principle of distinction is the separation between the divine, the human, and the below human ; only the nouns relating to the former beings partake of the distinction of male and female sex, all other words are neuter. As to number, there is a singular and a plural form.

Following the usage of other grammars of the Dravidian tongues, the declension of Kodagu nouns may be represented with seven or eight cases, but several of them being but the result of affixed particles, the cases might well be reduced to five, *viz.* the Nominative, Objective, Genitive, Dative and Vocative.

According to the terminations of the nouns there are three declensions, *viz.*, of nouns ending in *a*, in *i* or *e*, and in *u*. Examples will make this clear.

First declension, of Nouns ending in a.

Masculine form—rájö, the king.

	Singular.			*Plural.*		
Nom.	rájö*		the king.	rája†		kings.
Obj.	rájana		"	rájara		"
Gen.	rájanḍa	of	"	rájanḍa	of	"
Dat.	rájangü	to	"	rájakü	to	"
Inst.	rájanagonḍu	by	"	rájaragonḍu	by	"
Loc.	rájandapakka	in	"	rájandapakka	in	"
Voc.	rájané		oh king.	rájaré		oh kings.

* Though muffled at the end of a word, the *a* takes its full sound again as soon as new syllables are added.

† The plural sometimes adds *anga*, corresponding to the Haḷe Kannaḍa *angaḷ*, e. g. Kg. rájanga; Haḷ. Kan. rájangaḷ.

Feminine form—móva, daughter.

To the crude form the objective singular adds *ḷa* and the plural *ḷia.*

	Singular.			*Plural.*		
Nom.	móva		the daughter.	móḷia		daughters.
Obj.	móvaḷa		,,	móḷiaḷa		,,
Gen.	móvaḍa	of	,,	móḷiaḍa	of	,,
Dat.	móvakkü	to	,,	móḷiakkü	to	,,
Voc.	móvaḷé	oh	,,	móḷiaḷé	oh	,,

Neuter nouns have no special form for the plural number.

Second declension, of Nouns ending in i and e.

Masculine form—dore, the master.

The plural is formed by adding *ya.*

	Singular.			*Plural.*		
Nom.	dore		the master.	doreya		masters.
Obj.	dorena		,,	doreyaḷa		,,
Gen.	dorera	of	,,	doreyara	of	,,
Dat.	dorekkü	to	,,	doreyakkü	to	,,
Voc.	doreyé	oh	,,	doreyaḷé	oh	,,

Feminine nouns are declined like the foregoing.

Neuter noun—poṭṭi, the box.

Nom. poṭṭi, *Obj.* poṭṭina, *Gen.* poṭṭira, *Dat.* poṭṭikkü, *Instr.* poṭṭinji, *Loc.* poṭṭilü.

Third declension, of Nouns ending in u.

Masculine form—guru, the priest.

The plural is formed by adding *va.*

	Singular.			*Plural.*		
Nom.	guru		the priest.	guruva		priests.
Obj.	guruna		,,	guruvaḷa		,,
Gen.	guruda	of	,,	guruvada	of	,,
Dat.	gurukkü	to	,,	guruvakkü	to	,,
Voc.	guruvé	oh	,,	guruvalé	oh	,,

Feminine nouns are declined in the same manner

Neuter form—'puḷu,' the worm.

Nom. puḷu, *Obj.* puḷuna, *Gen.* puḷuḍa, *Dat.* puḷukkü, *Instr.* puḷuvinji, *Loc.* puḷuvalü.*

* If the crude noun is long, or consists of several syllables, the final *u* disappears in the Instr. and Loc. e. g. náḍu, *Instr.* náḍinji, *Loc.* náḍulu.

Adjectives precede the nouns which they qualify. As in Kannaḍa their number is not very great, but many are formed from nouns by affixing the irregular participles—áṇö, having become, and uḷḷö, being, possessing: e. g. chái, beauty, chá iáṇö, beautiful; paṇa, money, paṇa-uḷḷö, rich. The relative participles also are frequently used as adjectives: e. g. páḍuvö pakki, the singing bird; bandö guru, the priest who came. For expressing the comparative and superlative, the adjective remains unchanged, but the notice of degree is produced by a peculiar construction of the sentence *viz.* the comparative by a construction like this: than your book his book useful, *i. e.* his book is more useful than yours; the superlative; among all books his book useful, *i. e.* his book is most useful.

The numeral adjectives are considered a criterion of the origin of a language, and in Koḍagu, as may be expected, are very much like those of the Drávida languages, but entirely different from other tongues. The neutral numerals in Kodagu from 1 to 12 are: ondü, danḍü, múndü, nálü, anji, árü, yéḷü, yeṭṭü, oyimbadü, pattü, pannondü, paneranḍü: from 13 to 19 the units are added to the crude form of pattü, *viz.* padu-múndü, &c., 20 is iruvadu, to which after changing the *d* into *tt*, the units are added for 21 to 29.

In all compound numbers, for danḍü, 2, ranḍü is substituted, which resembles the Kannaḍa yeraḍu. 30 is muppadü, 40 nápadü, 50 aimbadü, 60 aruvadü, 70 eḷuvadü, 80 embadü, 90 tonúrü, 100 núrü; 101 núyittondü, &c., 200 innúrü, 300 munnúrü, &c., 800 eṭṭunúrü, 900 ombainúrü, 1,000 áyira, which is borrowed from Sanskrit.

For the formation of ordinals the affix *ne* is added to the crude form of the cardinals; *e. g.* ondane, dandane, múndane, &c., the first, second, third, &c.

Only the numbers one and two have three genders, all the rest are neuter.

obbö	one man.	ibbö	two men.
obba	„ woman.	ibba	„ women.
ondü	„ thing.	danḍü	„ things.

As in Kannaḍa, doubling a number renders it a distributive; e. g. ndondü, danḍanḍü, &c., each one, each two, &c.

Of fractions, the Coorg stock is very small, and refers only to concrete terms, *viz*: $\frac{1}{2}$ arè, $\frac{1}{4}$ kálü, $\frac{3}{4}$ mukkálü. These serve to divide the maṇa of 40 seers, and the baṭṭi of 80 seers of capacity measure, as well as the rupee.

The Coorgs have no idea of abstract reckoning, and fractional arithmetic is a most difficult subject for native teachers.

Pronouns.—The pronouns in Kodagu greatly resemble those in Kannaḍa. The personal pronouns are declined in the following manner:—

First person: ná=I.

	Singular.		*Plural.*	
Nom.	ná or nánü,	I.	enga, nanga,	we.
Obj.	enna,	me.	engḷa, nangaḷa,	us.
Gen.	ennaḍa, ëḍa,	of me.	engaḍa, nangaḍa,	of us.
Dat.	enakü, nángü,	to me.	engakü, nangakü,	to us.

Second person: ní=thou.

Nom.	nínü,	thou.	ninga,	you.
Obj.	ninna,	thee.	ningaḷa,	you.
Gen.	ninaḍa, níḍa,	of thee.	ningada,	of you.
Dat.	ninnakü, níngü,	to thee.	ningakü,	to you.

Third Person: Ivang, avang, he; iva, ava, she.
(The proximate and the remote forms are declined alike.)

	Singular.				*Plural.*	
Nom.	avang,	he.	ava,	she.	avu,	they.
Obj.	avana,	him.	avaḷa,	her.	ayana,	them.
Gen.	avanḍa,	of him, his.	avaḍa,	of her.	ayanḍa,	of them.
Dat.	avangü,	to him.	avakü,	to her.	ayangü,	to them.

idü, adü—it.

Nom. adü, it; *Obj.* adüna, it; *Gen.* adanḍa, of it; *Dat.* adangü, to it; *Instr.* adalinji, from it; *Loc.* adülü, in it.

Tánü, himself; *Obj.* tanna, is declined like nánü, I.

The following are the interrogative, demonstrative and indefinite pronouns:

yé, yévö, yéva, yédü, which; árü, dárü, who.
í, ivang, iva, idü, this; ivü, these.
á, avang, ava, adü, that; avu, those.
ennata, what kind? innata, annata, such.
echakü, how much? ichakü, achakü, so much.

It will be remarked that the idea of nearness and remoteness in the pronouns is clearly distinguished by the use of the two vowels *i* and *a*.

Verbs.—There are two conjugations of verbs in the Kodagu dialect;

one of verbs ending in *u*, and the other of those ending in *i*, *e*, or *a*. The verbs ending in *u* add to their root the affix *vö* in the present and nö in the past relative participle; e. g. root: páḍü, sing; pres. rel. part. páḍüvö, who sings; past rel. part. páḍünö, who sang. Verbs ending in *e* add pö and tö: e. g. root: nene, think; pres. relat. part. nenepö, who thinks; past rel. part. nenetö, who thought. The various inflections of the verb are formed from the root, the present relative participle and the past relative participle.

First Conjugation. Verbs ending in u.

Root: páḍü, sing.

Infinitive Mood:	páḍüvakü, to sing.
Present Gerund or Verbal Adjective:	páḍiandü, singing.
Past *do*	páḍitü, having sung. *Hal. Kan.* páḍdu.
Negative Gerund	páḍatle, not singing.
Relative Participle Present:	páḍüvö, who sings.
Do *Past:*	páḍünö, „ sang.
Do *Negative:*	páḍattö, „ does not sing.

Present Tense.

Singular.	*Plural.*
nánü páḍuvi, páḍuvaḷe.	enga páḍuva, páḍuvaḷa, we sing.
nínü páḍuvia.	ninga páḍuvira.
avang, ava, adü páḍuva, páḍuvaḷa.	avu páḍuva, páḍuvaḷa.

Past Tense.

nánü páḍüne, I sang.	enga páḍichi.
nínü páḍia.	ninga páḍira.
avang páḍichi.	avu páḍichi.

Future Tense.

nánü páḍuvö, I shall sing.	enga páḍu.
ninü páḍuvia.	ninga páḍuvira.
avang páḍu.	avu páḍu.

Neg. Mood, Present Tense: nánü, ninu, &c. páḍule, I do not sing.
Past „ páḍille, did not sing.
Imperative Mood: páḍü, sing; páḍi, sing ye; nánü, &c. páḍaḍü, let me sing; enga páḍanga, let us sing.

Second Conjugation. Verbs ending in e, a or i.

Root: nene, think.

Infinitive Mood:	nenepäkü, to think.
Gerund or Adjective Participle Present:	nenatändü, thinking.

Gerund or Adjective Participle Past:	nenetittü, having thought.
Do *Negative:*	neneyatte, not thinking.
Relative Participle Present:	nenepö, who thinks.
Do *Past:*	nenetö, who thought.
Do *Negative:*	neneyatte, who does not think.

Present Tense.

Singular.	*Plural.*
nánü nenepi, nenepale, I think,	enga nenepa, nenapala.
nínü nenepiya.	ninga nenepira.
avang nenepa, nenapala.	avu nenepa, nenapala.

Past Tense.

nánü nenete,	I thought.	enga nenettätü.
nínü nenetiya.		ninga nenettira.
avang nenettätü.		avu nenettätü.

Future Tense.

nánü nenepö,	I shall think.	enga nenekku.
nínü nenepiya,		ninga nenepira.
avang nenekku.		avu nenekku.

Neg. Mood Present:	nánü nenepile, I do not think.
Past:	nánü nenetille, I did not think.
Imperative Mood:	nene, think; neneyire, think ye.
	nánü neneyattü, let me think.
	enga neneka, let us think.

Some verbs ending in *e* and *a* form their participles in the following manner:—

Root.	kaḍa,	*part.*	kadaudö, kadapö.
,,	naḍa,	,,	nadandö, nadapö.
,,	pare,	,,	parandö, parevö.
,,	bóle,	,,	bólandö, bólevö.

Verbs ending in *i*:—

Root:	kani,	*Part.*	kanichö, kanipö.
,,	kuri,	,,	kurichö, kuripö.
,,	kai,	,,	kaichö, kaipö.
,,	kodi,	,,	kodichö, kodipö.
,,	chadi,	,,	chadichö, chadipö.

Conjugation of the auxiliary verb irü, be.

Infinitive Mood:		ippökkü, to be.
Gerunds or Adj. Part.	*Present:*	injandü, being.
Do.	*Past:*	injittü, having been.
Do.	*Negative:*	iratte, not being.
Relative Paticiple	*Present:*	ippö, who is.
Do.	*Past:*	injö, who was.
Do.	*Negative:*	irattö, who is not.

Present Tense.

Singular.		*Plural.*
nánü ippi,	I am,	enga ippa, we were.
nínü ippa.		ninga ippira.
avang ippa.		avu ippa.

Past Tense.

nánu inje,	I was.	enga injattü.
nínü injiya.		ninga injira.
avang injattü.		avu injattü.

Future Tense.

nánü ippö,	I shall be.	enga ikkü.
nínü ippiya.		ninga ippira.
avang ikku.		avu ikku.

Negative Mood Present: nanü ippile, I am not; *Past:* nánü injile, I was not.

Imperative Mood: irü, be; irri, be ye.
nánü iradü, let me be.
nangö ikka, let us be.

Conjugation of the auxiliary verb áu, become.

Infinitive Mood:		ápökkü, to become.
Gerund or Adj. Participle	*Present:*	áyandü, becoming.
Do	*Past:*	áyitü, having become.
Do	*Negative:*	átte, not becoming.

Pres. Rel. Part. ápö, who becomes; *Past:* ánö, who became. *Neg.:* áttö, who does not become.

Present Tense.

Singular.		*Plural.*
nánü ápi,	I become.	enga ápa, we become.
nínü ápia.		ninga ápira.
avang ápa.		avu ápa.

Past Tense.

nánü áne,	I became.	enga áchi, we became.
nínü ániya.		ninga ánira.
avang áchi.		avu áchi.

Future Tense.

nánü ápö,	I shall become.	enga áku.
nínü ápiya.		ninga ápira.
avang áku.		avu áku.

Negative Mood Present: nánü ápile, I do not become.
Do *Past:* „ áyile, I did not become.
Imperative Mood: áu, become ; áyiri, become ye.
nánü ádü, let me become.
nanga ákka, let us become.

The irregular verb "póü" to go, is conjugated in the same manner.

As in Kannaḍa the affirmative *ahudu, haudu,* is an old form of the future tense of *águ,* become, so in Kodagu *akku,* yes, corresponds with the 3rd person singular, future tense *áku,* it shall become, which is the same form as the Hale Kannaḍa *akkum.* The distinction between irü, be, and áu, become, extends even to the derivative negations ille and alla, not, the first negativing existence, the second the state of existence.

There is no passive voice in Kodagu; a little change in the construction of a sentence renders it superfluous.

A medial or reciprocal form is obtained, as in Kannaḍa, by adding to the past participle : konda (Kan. kollu) which properly means, take, but in this connection : "relating to oneself." *e. g.* dárü mádi kondandötü, who made it?

To express causal verbs in Kodagu, the affix chirü is added, *e. g.* máduchirü, cause to do.

List of Irregular Verbs.

English.	Kannada Root.	Kodagu Root.	Present relat. Participle.	Past relat. Participle.
Know	ari	ari	ariwö	arinjö
Become	águ	áu	ápö	anö
Choose	áyu	áyu	áyuvö	ánjö
Put	iḍu	iḍü	idüvö	iṭṭö
Fall		iḍi	idiyuvö	idinjö
Be	iru	irü	ippö	injö
Descend	iḷi	iḷi	iḷiyuvö	iḷinjö
Eat	uṇṇu	uṇṇü	umbö	uṇḍö
Plough	uḷu	úḷü	uppö	uttö
Rise	yéḷu	yéḷü	yévö	yeddö
See	káṇu	káṇü	kámbö	kandö
Be hot	káyu	káyi	káyuvö	kánjö
Wait	káyu	káu	kápö	katö
Spoil	keḍu	keḍü	kedüvö	keṭṭö
Make		keyü	keyuvö	kejja
Cut	koiyu	koiyü	koyuvö	kojjö
Hear	kéḷu	kéḷü	képö	kéṭṭö
Kill	kollu	kollü	kolluvö	kondö
Take	koḷḷu	konḍa	kowwö	konḍandö
Win	gellu	gellü	gelluvö	geddö
Die	sáyu	cháü	chávö	chattö
Burn	suḍu	chuḍüü	chuḍüvö	chuṭṭö
Give		*tá	tappö	tandö
Sink		távü	távö	tándö
End	tíru	tüüḷü	tüüpö	tüütö
Pay	teru	terü	terüvö	tettö
Wear off		téyu	téyuvö	ténjö
Touch		toḍü	toḍuvö	toṭṭö
Fold		tou	toppö	tottö
Plant	neḍu	naḍü	naḍuvö	naṭṭö
Stop	nillu	nillü	nippö	nindö
Blame		paḷi	paḷiuvö	paḷinjö
Increase		pere	peröpö	perötö
Bring forth	heru	perü	peruvö	pettö

* Tátu, he gave.

English	Kannada Root.	Kodagu Root.	Present relat. Participle.	Past relat. Participle.
Beat	hoḍiyu	poyi	poyuvö	pojjö
Make		poraḍü	poradüvö	poraṭö
Go	hógu	póu	pópö	pónö
Stitch	holi	pollü	pollüvö	pondö
Fight	hóru	póḷü	poppö	pottö
Come	bá	*bá	bappa	bandö
Live	báḷu	báḷü	bávö	bándö
Leave	biḍu	büḍü	büḍüvö	buṭṭö
Fall	bíḷu	búḷü	búvö	buddö
Put		beyi	beppö	bechchö
Boil	bé	bé	bévö	benjö

Adverbs.—As in Kannaḍa, adverbs in Koḍagu are formed from nouns, by adding the affixes áyitü, áyi (Kan. ági), *e. g.* chamáyi (Kan. samavági) according to.

The most common adverbs of time and place are the following :—

yekkö	when,	ikkö	now,	akkö	then.
yendü	which day,	indü	this day,	andü	that day.
yelli	where,	illi	here,	alli	there.

By the usual affixes these adverbs undergo, like nouns of the neuter gender, a kind of declension, in which the instrumental case indicates motion from, and the dative motion to, a place ; *e. g.*,

Instr.	yellinji	whence,	illinji	hence,	allinji	thence.
Dat.	yellikkü	whither,	illikkü	hither,	allikkü	thither.

Most of the adverbs, however, do not admit of declension.

Syntax.—To advert in a few lines to the Kodagu syntax, it may be remarked that it is quite in harmony with that of the Dravida languages. A Kodagu or Kannaḍa compound sentence, though it presents a complete reversal of the European structure of sentences, is to the accustomed ear as perfect and harmonious as a Greek period, which is perhaps equally involved by participial constructions. The principal verb (verbum finitum) is invariably placed last in the sentence, and as a general rule every complement to the subject, object and predicate, whether expressed by a word, a phrase or a clause, precedes the word complemented.

* Bátu, he came.

Literature.

Strictly speaking there is no literature in the Koḍagu language, as a few indigenous songs of a very limited range of subjects comprise the whole catalogue. These songs, called *palame*, are known in every Coorg house, and, commemorating as they do the chief events of social life,—marriage, death, and festivities,—and the warfare with the Musalman power in Mysore, they are likely to continue to be popular. The people learn them by heart or by writing, using for the latter, as already observed, the Kannaḍa alphabet.

Some of them, as the *Harvest Song* and the *Wedding Chant*,* which shew the Kodagu dialect in all its peculiarities, seem to be very old and their authors are unknown. The latter mentions the country as being divided into 35 Náds or districts, and consequently must have existed previous to the events related in the *Rájendranáme*, in which the country is differently divided, and which begins with the year 1633. Others are of a more recent date and contain numerous modern Kannaḍa expressions. In fact, with slight modifications, the set poetical phrases of the old stock serve the Coorg bard on any occasion for new compositions ; but these are usually local and trivial and obtain no circulation.

The author of the epic song on the war with Haidar Ali and Tippu Sultan, which, however, has no poetical merit, was a Boppanda Madaya who died in 1868 ; and the *Queen's Song*, which testifies to the loyalty of the Coorgs, was composed by Chokandra Appaya in 1839. Of these songs little was known until Mr. Graeter took up the subject, and after his study of the Kodagu dialect made them accessible to the English reader in the translation given.

Reflecting the Coorg mind in its own language, and uninfluenced by European culture, these songs are highly interesting, and in their simple beauty often evince considerable poetical merit, whilst others please by the vein of hearty good humour that runs through their lines.

The rules of Hindu versification do not apply to the Coorg songs ; these are cast in a less artistic mould and have something of the free mountain air about them. It is true they move not in the gay iambic foot ; the more dignified trochaic measure suits the Coorg mind better ;

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* See pp. 234 and 292.

each line contains 7 or 8 syllables, but the accent is not carefully observed, nor is there either rhyme or alliteration. In its simple form the Coorg measure may be best compared to that of English or German blank verse. Songs somewhat resembling those of the Coorgs are also found among the Badagas on the Nilagiris.

The following lines, taken from the beginning of almost every Coorg song, may give an idea of the construction of the Kodagu language and its resemblance to Kannada, in which language, as well as in English, a literal translation is given :—

1.	*Koḍagu.*	Nóṭi nóṭi kámbakkö
2.	*Kannaḍa.*	Nódi nódi káṇuvága
3.	*English.*	Having seen, having seen, when one looks,
1.	*Kg.*	Bümikelloyandadü
2.	*Kan.*	Bhúmigella unnata
3.	*Eng.*	Than the earth all high
1.	*Kg.*	Mahamméru parvata
2.	*Kan.*	Mahamméru parvata
3.	*Eng.*	Mahaméru mountain
1.	*Kg.*	Pú marakkoyandadü
2.	*Kan.*	Húvu marakke unnata
3.	*Eng.*	Than the flower-trees high
1.	*Kg.*	Máṇjappeya pú mara
2.	*Kan.*	Mahá sampigeya húvu mara
3.	*Eng.*	The great Sampige flower-tree
1.	*Kg.*	Déjakelloyandadü
2.	*Kan.*	Déshakkella unnata
3.	*Eng.*	Than the countries all high
1.	*Kg.*	Pommále Koḍavápa
2.	*Kan.*	Honnu mále Koḍagu águtte
3.	*Eng.*	Gold necklace Coorg is.

The lines may be freely rendered in the following manner :—

High above the lofty hills
Thrones the snowy Mahaméru;
And among the flowering trees
Is the Sampigé the finest;
Thus doth Coorg, a string of pearls,
Far surpass all other lands.

The Wedding and Funeral Chants have already been given in describing the manners and customs of the Coorgs. The following is a somewhat free translation of the *Huttari* or *Harvest* Song* referred to on p. 250.

Sun and moon the seasons make,
Rule o'er all the sky they take.
  God is Lord of heaven and earth.
All the joyous earnest toil
Happy ryots give the soil,
  Our rich land is fully worth.

Famous Jambudwipa's bounds
Circle many fertile grounds;
  Which among them is the best?
Far above the highest hill,
Mahameru's snows are still
  Shewing where the saints are blest.

Midst the beauteous forest trees
Brightest to the eye that sees
  Is the brilliant sampige.
Sweeter than the sweetest rose,
Purer than the mountain snows,
  Better than mere words may say;—

Thus is Coorg the noblest land.
Rich and bright as golden band,
  On the neck where youth doth stay.
In this happy lovely realm
No misfortunes overwhelm.
  Live and prosper while you may!

Now my friends with one accord,
Joyous on the verdant sward,
  Sing we our dear country's praise.
Tell us then, from first to last,
All the wondrous glorious past,
  Trolling out a hundred lays.

Like a robe of precious silk,
Green or golden, white as milk,—
  Like the image in a glass,—
Bright as shines the sun at noon,
Or at night the silver moon,—
  Sweet as fields with flowers and grass,—

Thus in happiness and peace,
Riches knowing no decrease,
  Apparandra lived at ease.
In this glorious land he dwelt,
Forest girt as with a belt,
  Coorg the blessed, green with trees.

Soon he said within his heart,—
'Now's the time to do our part,
  For the tilling of the field.
Sow we must, and speed the plough,
Dig and plant, spare no toil now,
  Harvest then the ground will yield.'

Thus he said, to Mysore went,
To her fairs his steps he bent,
  Where the country met the town.

Thirty-six great bulls he bought
Of the best and largest sort;
  White and black, and some red-brown.

Nandi, Mudda were one pair,
Bullocks both of beauty rare.
  Yoked together were two more,
Chouma, Kicha were they called.
With them was their leader stalled
  Kale, best among two score.

Then did Apparandra say,—
'All my bulls will useless stay,
  If I give not tools and plough.'
Know ye why they worked so well?
No? Then listen as I tell
  How he made those we have now.

Choosing sago for the pole,
At the end he made a hole;
  Pushed the palm wood handle through.
Sampige was for the share,
On its edge he placed with care,
  Iron plates to make the shoe.

Sharp as tiger's claws the nail
Fixing to the share its mail.
  Yoke and pins he made of teak.
Strongly tied the whole with cane
Strong and lithe as any chain;
  Other strings would be too weak.

When, in June, the early rain
Poured upon the earth and main,
  Sweet as honey from the bee;
All the fields became as mud,
Fit for plough and hoe and spud,
  Far as e'er the eye could see.

Then before the break of day,
Ere the cock began his say,
  Or the sun had gilt the sky,
In the morning still and calm,
Twelve stout slaves who tilled the farm,
  Roused the bullocks tethered nigh.

Six and thirty bulls they drove
Through the verdant fragrant grove,
  To the watered paddy field,
Brilliant 'neath the silver moon
As a mirror in the gloom,
  Or at noon a brazen shield.

Turning then towards the east
Apparandra gave a feast,
  Milk and rice, unto the gods.
Then unto the rising sun
Glowing like a fire begun,
  Lifts his hands, his head he nods.

* From Gover's *Folk Songs of Southern India.*

After that they yoke the bulls.
Each then other harder pulls,
The ground they quickly plough.
Day after day the work goes on,
For the seed seven times is done,
Then the harrow smooths the slough.

Six times more they plough the field
Before the planting drill they wield.
This requires full thirty days.
Then a dozen blooming maids
Crowned with heavy glossy braids,
Leave the house like happy fays.

Each one brings into the fields
An offering to the god that shields
House and home from drought and pain.
Each one lifts her tiny hands,
Before the sun a moment stands,
Offers thanks for heat and rain.

Then they pluck the tender plant,
Tie in bundles laid aslant;
Twenty bundles make a sheaf.
Next the sheaves are carried thence
To their future residence,
Where they spend their life so brief.

But they only plough a part
Of the field to which they cart
Plants so tender and so young.
Just enough is done each day
For the plants they have to lay
The new-made soil among.

In the following month they weed,
Mend the bunds as they have need,
Place new plants where others died.
Two months after this they wait
Till with corn the ears are freight
Near the western ocean tide.

There the Huttri feast they make
For the bounteous harvest's sake,
Spreading ever towards the east
By the Paditora ghat,
Gliding all the land about, *
Coorg receives the Huttri feast.

To the Padinalknad shrine
Gather all the Coorgi line,
Offering praise and honour due.
There they learn the proper day
From the priest who serves alway
Iggutappa Devaru.

When at last the time has come,
And the year's great work is done
In our happy glorious land;
When the shades are growing long,
All the eager people throng
To the pleasant village Mand.

First they praise the God they love,
Throned high the world above.
Then the Huttri games commence
And the evening glides away.
Singing, dancing, wrestling, they
Strive for highest excellence.

When the seventh bright day begins,
Each man for his household wins
Leaves of various sacred plants.
Five of these he ties with silk
Then provides a pot of milk,
Ready for the festive wants.

When the evening shades draw nigh
Each the others would outvie
In rich and splendid dress.
Thus they march with song and shout,
Music swimming all about,
For the harvest's fruitfulness.

First they pray that God's rich grace
Still should rest upon their race.
Waiting till the gun has roared
Milk they sprinkle, shouting gay,
Polé! polé! Devaré!
Multiply thy mercies, Lord!

Soon the tallest stems are shorn
Of the rich and golden corn,
Carried home with shouts and glee.
There they bind with fragrant leaves,
Hang them up beneath the eaves,
On the north-west pillar's tree.

Then at home they drink and sing,
Each one happy as a king,
Keeping every ancient way.
On the morrow young and old,
Dressed in robes of silk and gold,
Crowd the green for further play.

Here they dance upon the sward,
Sing the songs of ancient bard,
Fight with sticks in combat fierce.
All display their strength and skill
Wrestling, leaping, as they will;
Till with night the crowds disperse.

Last of all they meet again,
Larger meed of praise to gain,
At the district meeting place.
There before the nad they strive,
All the former joys revive,
Adding glories to the race.

Now, my friends, my story's done.
If you're pleased my end is won,
And your praise you'll freely give.
If I've failed, spare not to scold.
Though I'm wrong or overbold,
Let the joyous Huttri live.

* It has been explained (p. 246) how the harvest takes two months to pass from Mangalore to Coorg. It marches upwards, so to speak, by the Paditora ghat. As we rise higher and higher the local harvest is later and later. Thus it spreads towards the east.

The following is a rendering of another song above referred to, called the *Queen's Song.*

God Almighty live and rule,
Rule as our Lord and God!
Rule, O glorious Sun and Moon,
In the sky as king and queen!
Land of our fathers, thrive,
Land of houses and of farms!
In the ancient times, they say,
Kunti, mother of the Pándus,
Ruled the six and fifty countries
Of the mighty Jambudwípa,
Famous from the earth to heaven,
To the borders of the ocean.
But in our days there rules
By the grace of God Almighty
On the glorious throne of England
Our gracious noble Queen,
Beauteous like a string of pearls,
Like the sweet and fragrant jasmin.
And the Lord and General *
Of her great and valiant armies,
Raised in ev'ry land the banner
Of his Queen and Sovereign;
And the sword in mighty hand,
Conquered kingdom after kingdom,
Conquered our happy land,
Like the bright and starry heaven
Full of villages and houses,
Houses full of blooming children
Like a garden full of flowers;
And the young men fine and stately
Like the royal Sampigé;
Like the string of choicest pearls
Like the flower of the forest
Are the wives, and all their children
Like the sweet and fragrant jasmin;
Happily they live, and prosper
And their cattle are increasing
Like the game in mighty jungles.
Rice and paddy are abundant
Like the sand along the Káveri.
By the grace of our Queen
All the people of this country
Suffer neither want nor hardship
Happily they live, and prosper,
Free from terror and from danger;
Like the deer in holy forests,
Where the gun is never fired,
Nor the hounds attack and slaughter.
Thus our gracious noble Queen
Guards this country and defends it
In the shadow of her wings.
Thus the Governor of India,
Thus the English rule this country
By the grace of God the Highest.
May God bless the noble Queen,
Ruling our happy country;
May He keep her and defend her.
May she gather mighty armies,
Terrible to all her foes,
To her friends a kind protector,
May she govern all the earth!
On the fiery steed of battle,
Riding forth the world to conquer,
The commander of her armies

* The Duke of Wellington.

Vanquished all her enemies;
Sitting on the throne of judgment
Executed right and justice.
As you shoot the ruddy samber,
So he slew his adversaries.
When the great and valiant hero
Had destroyed the royal tiger,*
All the flocks lived free and happy.
Fearless all the nations dwell
Near and far in the dominions
Of our gracious Queen and Ruler.
Long live our noble Queen
By the grace of God Almighty
To protect this happy Coorg-land!

The chanting of these songs is very simple, and varies only within a range of three notes, which are intoned with a slow tremulous and rather melancholy utterance, especially when accompanied by the rude native instruments, the monotony of which, however exciting to a crowd, is grievous to a musical ear. The Coorg instruments are: the *pare* and *kudike-pare*, a large and small wooden drum, the *dudi*, a metal drum, the *kombu* or brass horn, and the *tála* or cymbal.

It may be expected that the Coorgs, who are a shrewd and good-humoured people, indulge also in racy proverbs, with which they spice their conversations during their idle hours, or when convened in solemn meetings in the Ambala of the village-green. The following are a few specimens:—

1. Paṭṭama páḍekága, pireke karikága
Beppeneke bechaka pireke karikáku
Poppaneke pottaka paṭṭama paḍekáku.
Brahmans are worthless for fighting, and the pirike fruit (colocynth) for curry; but if the pirike is properly dressed, it may be used for curry, and with proper management even Brahmans may be made to fight.

2. Paiyu kartaka, pálu kartadá?
If the cow is black, will the milk be black?

3. Andü maḍapavana kanḍü naḍakanḍu.
Him who holds sway we must obey.

4. Andü portavangü áche porpokü keiyá?
Have we endured for a year, and can we not endure for a day?

5. Kettuvökü bandavang totaka buḍuvá?
He who is doomed to lose his head, will he be freed for making a bow?

6. Kóndale keichaka kóime naḍaku.
He who can spend money is accounted an honorable man.

7. Kumbiyeṭṭu kakudi adirall ariyu.
He who indulges in toddy in the fine season will find out his mistake in the monsoon.

*Tippu Sultan.

ART AND INDUSTRY.

Architectural Remains.

Ancient Sepulchres.—Cairns, those mysterious prehistoric tumuli, which are found all over the old world from Scandinavia to the far East, and which puzzle alike the simple peasant and the astute archæologist, have been discovered also in Coorg, and upon investigation, their structure and contents prove to be of a character similar to that of the cairns so widely distributed over Mysore, Coimbatore, Salem, Madura and other districts in Southern India. They are also remarkably like the ancient Allemanic tumuli, found in Southern Germany and Switzerland, which contain similar pottery and implements.

The first discovery of them in Coorg in large numbers—for a solitary one had been opened at Almanda in Beppu-nâd by Dr. Moegling in 1856—was made by Lieutenant Mackenzie, Assistant Superintendent, in 1868 on a Báne near Virâjpet, but soon others were found and in better preservation near Fraserpet on the Mysore side of the Kávéri. The matter was taken up with great enthusiasm by Captain Cole, the Superintendent of Coorg, and the excavations led to very satisfactory results. All of the cairns found are either level with the ground or their tops crop just a little out of it. When laid bare, they present a stone chamber, the cist or kistvaen of archæologists. It is about 7 feet long, 4 feet wide and 4 feet high, composed of 4 upright granite slabs 7 or 8 inches thick, and surmounted by a large slab that projects over the sides; the flooring is likewise of stone. The narrow front slab has an aperture of an irregular curve, nearly 2 feet in diameter, broken out from the top, and generally faces east. Sometimes a large compartment is by a partition stone divided into two chambers.* These cairns are either solitary or in groups, in some instances forming regular rows so as to give the appearance of streets. Others are surrounded by a single or double circle of stones from 2 to 3 feet high. Many seem to have been tampered with by the natives for the sake of the stone slabs or in the expectation of finding treasure.

* For an illustration of a double dolmen found in Coorg, see Fergusson's *Rude Stone Monuments*, p. 473.

The relics found in them are peculiarly shaped pottery, buried in earth that nearly fills the chambers. The vessels contain earth, sand, bones, iron spear-heads, and beads. The pottery consists of pots and urns of burnt clay and is of a red or black colour. Some resemble the ordinary native pots of various sizes; others are narrow urns from 1 to 2 feet high, contracted towards the mouth and tapering towards the bottom, where 3 or 4 short legs give them support for standing upright. Some smaller ones, shaped like Roman amphoræ without handles, have no such supports. They are smooth and shining, but can hardly be said to be glazed. Ornaments there are none on the surface, except perhaps a line round the brim, but their forms are well proportioned and even elegant. Some of the vessels are in miniature, like children's toys, from 1½ to 2½ inches in diameter. The earth which fills the pots is the same as that within the chamber of the cairn; bones, ashes and bits of charcoal are usually found at the bottom of the urns; grains of ragi have also been found within the chambers, but it is likely that some practical ryot or wandering Kuruba selected a cairn for his granary, as it is the practice with natives to secure their grain in earth-holes. Beads of red cornelian, of a cylindrical shape and longitudinally pierced, and ornamented with straight or zigzag parallel lines scratched into the stone and filled up a white substance, are occasionally met with in the smaller pottery. The iron implements, spears and arrowheads, are very much corroded, so that their shape is hardly distinguishable.

It would be vain to enter into the question of who were the builders of these cairns. The Coorgs call them Pánḍu-pare, dwellings of the Pánḍus, but whatever is beyond their historical knowledge they ascribe to the Pánḍus. It is certain, that the construction of these cairns is quite disconnected from the life, customs and history of the present inhabitants of Coorg, nor can they have been the abodes of a legendary pigmy race; but were most likely the resting places of the earthly remains of a generation that existed anterior to the historical records of the present local races.*

Kolle-kallu.—Of a more recent date are the *kolle-kallu* (from *kollu* to kill, and *kallu*, stone), tombstones in honour of wariors slain in battle.† They are found along the eastern districts of Coorg. There

* See notes, Vol, I. pp. 412, 413.

† The *víra kal* described under Mysore, Vol. I, p. 413.

is one in Távalageri-gráma in Kiggatnád, some in Kottekád, 6 miles to the east of Mercara, and many in Fraserpet and near Sómawarpet. In all these localities the stones shew a similar character. The slabs are of granite, with rough facings, about 6 feet high 4 feet broad and 9 inches thick, and frequently the lower half is buried in the ground. The front side is generally divided into three compartments, each containing figures in relief, the back-ground being chiselled out, so that the figures are level with the frame of the compartments. As already stated (Vol. I, p. 413) the lowest depicts the battle in which the hero was slain ; the centre compartment represents him in the act of being conveyed to heaven by celestial nymphs : in the uppermost he has arrived at the regions of bliss and is delineated as seated before the peculiar emblem of his religion, generally the lingam, for the practice of erecting such monuments seems chiefly to belong to the sect of Siva.

The heroes, as Linga worshippers, are aliens from the present Coorgs, who know nothing about them ; the Kannaḍa Gauḍas, in whose countries the stones are chiefly found, claim them as relics of their ancestors, and annually present before them offerings of cakes and fruit. The dresses of all the figures represented are not in the Coorg costume but in that of Hindus of the scantiest clothing. In north and north-east Coorg similar stones, but with simple and coarse sculptural figures, are still erected by relations of influential men who met with a violent death or were carried away by small-pox or cholera.

With the Coorgs, on the other hand, it is the custom to keep images of men and women in Coorg costume, chased on silver-plates, in the *Kaimatta*, which is a small square building near the house (see p. 259), in remembrance of their ancestors, whose departed spirits are there annually worshipped. These plates, which are of little artistic merit, are made by the country goldsmiths. But near the Kannana house, on the fine hill slope opposite the Central School in Mercara, there is a stone slab with a picture in relief of a Coorg warrior. The stone was erected in the paddy fields in remembrance of Kannana Doddana, the dalaváyi or general, who fell in an engagement with the forces of Haidar Ali near Kájúr-Bágalu in North Coorg in 1767. Before setting out on this expedition he said to the king Mudda Rája : "Twice have I returned from defeating the Muhammadans and made obeisance to the Rája, but this

time I shall not return.'' The celebrated Coorg hero Appachu Mandana fell in the same battle. When, after the death of Haidar Ali, Tippu Sultan invaded Coorg, he burnt Kannana's house and hanged 24 members of his family: the ruins of the former are still visible. A silver plate, 3 inches by 2 inches, with a picture in relief similar to that on the stone, is preserved by the family in honour of their renowned ancestor.

Shásana-kallu.—In some localities, *viz.*, in the temple yard at Bhágamandala, in the dévastána at Pálúr, in the ruined temple in Nallúr in Hatgatnád of Kiggatnád taluk, and at the Central School in Mercara (brought from Fraserpet), there are large stone slabs of granite with inscriptions. That at Bhagamandala is in the Tulu character. The others are in Haḷe Kannaḍa and much older. Those in Kigatnad record grants made by the Chera kings in the 9th century. The oldest authentic inscription discovered in South India belongs to this dynasty. It is engraved on copper plates which were found in the Mercara treasury, though not relating to Coorg: as to how or when they came there no information can be obtained. They are dated in 388 (A. D. 466) and record a grant in the reign of Kongani II of some land in Badaneguppe, a village in the south of the Mysore District.*

Kadangas.—In an article headed "Were the Ancient Britons savages?" by W. Walker Wilkins, published in the Fortnightly Review for April 1855, there occurs the following passage, which has a most appropriate bearing upon the Coorg Kadangas: "Probably no country in the world possesses so many ancient earthworks, certainly none upon such a stupendous scale as our own. They are extremely difficult of access, from the steepness of the mountain heights on which they were formed. This difficulty the primitive engineer greatly increased by the most simple and natural means. He sunk one or more deep trenches round the summit of the hill, and raised lofty banks with the excavated soil. Undoubtedly this is the most ancient species of rampart known; it existed ages before the use of mural fortifications, and originated in all probability with the nations in the east. But be that as it may, the examples above indicated incontestably prove, that the realization of vast works was as familiar to the mind of the British regulus or chieftain, as to that of any oriental prince his contemporary. The organization of labour necessary for carrying them out evinces, besides, a condition

* A facsimile and translation will be found in the *Indian Antiquary* Vol. I, p. 363.

of society here in prehistoric times utterly incompatible with the prevailing notions on the subject."

The description here given literally applies to the Coorg breast-works called *Kadangas*, which are seen in almost every part of this country, and which testify to the indefatigable perseverance with which these highlanders toiled to secure the possession of their hills. They are of a very remote age, for one is mentioned in an inscription of the 9th century * ; and in the time of Dodda Virappa Wodeyar, who ruled for 49 years from 1687-1736, he added new ones to those which already existed, as appears from the following passage in the *Rájendranáme.* "He caused ditches and trenches, &c., to be dug all over the Coorg kingdom, erected frontier gates, &c., repaired all the *war-trenches* within the country and thus fortified the principality of Coorg."

These Kadangas stretch over hills, woods and comparatively flat country, for miles and miles, at some places branching off in various directions or encircling hill tops. Some are nearly 40 feet from summit to bottom of ditch, and often taken along hill sides with an angle of 80° to the horizon. In the Méndala-nád, they shew great regularity, and are broad and deep, the lower side of the ditch facing the open country, but in Kiggat-nád they are of smaller dimensions. As stated in the preceding quotation, they were war-trenches, but it is more than probable that at the same time they formed at least to some extent also the boundaries between different náds. In their conflicts with Haidar Ali and Tippu Sultan, the Coorg Rájas strengthened these works, established *ukaḍas* or guard-houses wherever a road or pathway intersected them, every opening being faced with rough stonewalls ; and even in the last campaign at the taking of Coorg in 1834, the Kadangas proved no contemptible obstacle to the advance of the English troops.

Forts.—Other remains of defensive works in Coorg are—the Fort at Mercara, and the fort ruins at Fraserpet, Beppunád, Bhágamandala and Pálupáre.

Mercara Fort is still in pretty good preservation, but of little strategical value, as it is commanded by hills all round, within short range of cannon. The fortress was originally built by Mudda Rája Wodeyar in 1680 or thereabout, and then consisted probably of mud walls, but it was rebuilt with stone by Tippu Sultan, who called it Jaffarabad.

* *Ind. Ant.* VI, 100, 103.

It was held by his generals till 1790, when Jaffar Ali Beg evacuated the place and left it with all its guns and ammunition to the Rája, Dodda Vira Rájendra. It simply consists of a rampart 8 feet thick, and outside from 15 to 20 feet high, with parapets 2 feet thick and 5 feet high. The fortress is an irregular hexagon, and nearly conforms to the shape of the hill top, leaving enough space for a ditch all round and on the north side for a glacis. At each angle there is a bastion and the whole is built of strong masonry. The entrance on the east is intricate and circuitous and guarded by three successive gates, which close in the space that is now occupied by public buildings—the offices of the Administration. On the left side of the third gate there is a shrine erected against the wall, dedicated to Ganapati. Within the Fort itself, there is in the centre the palace, to the left and in front of it the English church, to the right the quarter-guard and armoury, and behind the palace the powder magazine. The English church stands near the place which was formerly occupied by a temple dedicated to Virabhadra but which was demolished in 1855.

The Fort at Kushálnagar (Fraserpet) was built by Tippu Sultan. It was taken by the Coorgs in June 1789 under Dodda Vira Rájendra, who sacked and burnt the place. When in 1846-1848 the fine bridge over the Kávéri was constructed, the ruins of the Fort supplied excellent building material. The Fortress at Arméri in Beppunád was razed to the ground in August 1789. Bhágamandala Fort, where Tippu seized some 5,000 Coorgs with their families, whom he sent into Mysore in 1785 and forcibly made Mussulmans, was invested by Dodda Vira Rájendra in 1790 and taken after five days' siege. The Rája himself fired the first cannon from the hill of Mumbáratu. During the bombardment three copper tiles of the dévastána were destroyed by a cannon shot, but Dodda Vira Rajendra replaced them by four tiles made of silver. The Pápáre Fort, (Pálu-Páre) on the Kire river, a tributary of the Lakshmantirtha, in Hatgatnád in Kiggatnád taluk, in which there are also the ruins of a temple, is said to have been built by Kolli-Ninga and Benne-Krishna of the Bédar or hunter tribe. It was destroyed by Tippu Sultan's armies, but its ruins are extensive.

Palaces.—But the principal architectural monuments of Coorg con-

sist of palaces and tombs. Besides the Mercara palace there are two other *aramane*, one at Nálknád and the other in Háleri-nád, but neither is remarkable for extent or elegance. The palace at Nalknad was built by Dodda Vira Rájendra in 1794, and formed in those days an almost inaccessible small mountain fortress, defended by strong barriers along the steep approaches. Now it is partly turned into the nad cutcherry, the upper rooms being reserved for Government officials who visit the place. In front of the palace, near the right corner, stands in tolerable preservation a handsome little pavilion (dáre maṇḍappa) which was erected for the celebration of Dodda Vira Rajendra's marriage with Mahádévamma in February 1796. Under proper management the land belonging to the palace might be turned into fertile and profitable vegetable gardens or other plantations. The palace at Haleri-nad is built after the plan of other Coorg houses, only on a larger scale, and secured by breastworks and barriers.

The palace in Mercara, thoroughly repaired during the last few years, is a conspicuous building, of modern date. According to an inscription on a metal plate in one of the palace rooms, it was commenced on the first day of the new moon of the Bhádrapada month (Aug.—Sep.) in the year 1735 of the Sálivâhana era, (A. D. 1812,) and was completed in two years and one month by Linga Rájendra Wodeyar, the younger brother of Dodda Vira Rajendra. The inscription concludes: "The pious who praise Almighty God by whose grace this magnificent palace was constructed after the removal of the rugged hill-top, shall enjoy eternal happiness in this world and in the world to come."

The ground plan of the palace is that of a Coorg house, with a superstructure in European fashion. It forms a large square of 200 feet, with an open space in the centre, is two stories high, and presents a fine front. A range of arches runs nearly along the whole extent of the bottom part, the upper having a contiguous row of windows shut in by glass sashes and venetian blinds, the centre window projecting into a small balcony supported by two rearing horses formed of masonry. Along the ridge of the roof runs a balustrade of ornamental masonry. The other three sides of the building present nearly a blank space, varied only by a few irregular apertures to admit air, for they can hardly be called windows. The rooms, which have been adapted to European convenience as best

they could, are tenanted by the officers of the Native Regiment stationed at Mercara. The whole palace is built of brick and excellent mortar, and altogether finished with solidity and elegance such as characterise no other modern buildings in Coorg. In one of the lower rooms the strongly secured Provincial Treasury is located.

A reception house for English visitors to the late Rajas formerly stood on the site of the present Government Central School, in the midst of a plantation of orange and other trees. It owed its existence to the gratitude of Dodda Vira Rájendra, who had a warm attachment to the English. It was a handsome building, in the form of a square, with four turrets at the angles and two stories high. Both as to architecture and furniture it was executed in European style, and nothing was forgotten that could render it a comfortable abode to travellers accustomed to the luxuries of civilized life. It is referred to with high praise in the memoranda of English visitors in those days. With the advent of the British Government it fell into disuse, and being abandoned, soon became a ruin. At length it was demolished, its stones being partly used in the erection of the Central School.

Mausoleums.—The most remarkable modern buildings in Coorg are the tombs of Dodda Vira Rájendra and Linga Rájendra and their favourite queens. These edifices are exactly alike, and stand close to one another. The first was erected by Linga Rája shortly after Vira Rájendra's death, in 1809, and the other by Vira Raja, in 1821. By their side is a smaller tomb over the remains of Rudrappa, an honoured guru of the Rajas, which was built by Devan Ponappa in 1834. The mausoleums are situated at the northern extremity of the Mercara Pete (Mahadévapet) and enclosed by a high embankment. They are square buildings, much in the style of Muhammadan edifices, with a handsome dome in the centre, and four minaret-like turrets at the corners, surmounted by *basavas* or bulls. On the top of the dome is a gilded ball, with a weathercock above it, and all the window frames are of handsomely sculptured syenite blocks, with solid brass bars. A flight of stone steps, flanked on the top by two well carved pillars with representations of Siva, leads to an open platform all round the building. The inside consists of a covered verandah, round a centre room, in which two slightly raised slabs in the shape of a cross, covered over with white cloth and daily renewed flowers, indicate the sepulchres. A lamp burns continually, and a

Lingayat pújári is in daily attendance upon the deified Dodda Vira Rajendra.

In Mádapúr or Jambúr, 10 miles north-east of Mercara, there is the ancient family cemetery of the Coorg Rajas. It is prettily situated on the banks of the Mádapúr river, but has no claim to architectural merit. The building is surrounded by narrow out-houses which crowd too closely upon it. It is about 40 feet square and nearly the same height and stands on an elevated base. It consists of two storeys, the bottom one enclosing the sepulchres in a central apartment; the one above is of the same size as the central apartment, leaving room for a passage and a low balustrade all round. The lower storey is ornamented with a large figure of a Basava, sculptured in syenite, and similar images adorn the capitals of four small pillars placed at the angles on the top of the building.

Near the Kávéri at Holesálhalli is the tomb of Nanjunda Arasu who ruled over Periapatna. Shortly before his death, whilst on a visit to his nephew the Coorg Raja Dodda Virappa Wodeyar, the fortress fell through treachery into the hands of the Mysoreans with the loss of all his remaining family.* In his affliction he addressed the Coorg Raja thus: " As old age had come upon us, we intended with your permission to have placed our son in the government of Periapatna, and renouncing the desire of this world, to have given ourselves to constant adoration of Siva. At such time of old age the great God has shewn us a misery we never thought to have looked upon. Do you take possession of the country which has passed from our hands? Build and give us a house to live in till our life come to a close, and a temple for Virabhadra, our household god. Besides, it is our desire to consecrate a Linga in our name. For this purpose let a temple be built on the banks of the Kávéri river, in it a Linga be consecrated in our name after the close of our life, our grave be made in front of that temple, a stone portico be built over it and a Basavés'vara consecrated in it." In compliance with this request Dodda Virappa had a palace built near the river on the spot chosen by him at Holesálhalli, surrounding it with a ditch, settled him there and gave it the name Nanjarájpatna. For his body guard he appointed 700 Coorgmen. He built also a Virabhadra temple, erected another stone temple over the Linga called Nanjun-

* See p. 150; also Vol. II, p. 264.

dés'vara, and after Nanjunda's death he laid him in a grave constructed according to his wishes and made a grant of some lands for the perpetual performance of a religious service.

Industrial Arts.

There are no mines in Coorg and the only quarries are the pits from which laterite is dug or cut in square blocks for building purposes.

Of manufactures, the Coorg knives, some of which are highly finished and handsomely ornamented, are the only articles made in the country worthy of notice.

The kammarbands, or girdle scarfs with an ornamental border, which are worn by the Coorgs are manufactured in the village of Sirangála on the north-east frontier. In North Coorg the coarse cotton cloth worn by field labourers is made, and a fine description of cloth is woven in small quantities at Kodlipet.

Almost every article used in the country is imported; the village carpenters and blacksmiths do nothing but the rudest work.

The value of the principal manufactures is thus approximately given for 1873—4 :—

Cotton	..	Rs.	5,472	Iron	..	Rs.	18,630
Fibres	..	,,	150	Brass and Copper		,,	3,690
Pottery	..	,,	8,190	Building materials		,,	16,560
Wood	..	,,	17,010				

Trade and Commerce.

'Broken up by hills, covered with woods, having but indifferent roads and no large towns, Coorg' says Lieutenant Connor, writing in 1817, 'holds out but few temptations to an extensive intercourse with its neighbours. The superior advantages it enjoys for the production of rice render it however in some measure the granary of the countries in its vicinity. The fertility of the soil and the habits of the people enable them fully to administer to the wants of their neighbours in this particular.' Except as regards roads, the above description still holds good, but the extensive cultivation of coffee has introduced an additional commodity which now forms by far the most valuable staple of commerce.

The only other exports are cardamoms, timber, a small quantity of paddy (rice in the husk) and oranges : these are loose-jackets. Mangalore, Cannanore and Tellicherry are the ports to which goods are sent from the western and northern parts of the Province. In the north and east of Coorg the trade is with and through Mysore. From Mercara the traffic goes both east and west, either to Mangalore on the Western Coast, or to Mysore and Bangalore. The great drawback to trade with the Western Coast is that unless goods are shipped or landed by the beginning of June, the violence of the monsoon prevents any vessel coming near the shore till the end of October.

With the exception of rice and arrack, almost every article of food and clothing, both necessaries and luxuries, are brought up the Ghats From Mysore the principal imports are gram, cloth, oil, ghee, curry stuff and spice, sugar, fowls and eggs, cattle and sheep, tobacco, hardware and chunam. And from the Western Coast, cocoanuts, salt, dried fish, hardware, cloths, arms and ammunition, sugar, cocoa nut oil, areca nut and pepper. Large quantities of European liquor are also imported.

The difficulty of procuring any reliable statistics on this subject is very great; a large portion not only of the products intended for home consumption but also of the imports and exports being carried on pack bullocks by paths and cross country roads.

The following are tabular statements of exports and imports for the past three years.

Exports.

Articles.	1873—74.		1874—75.		1875—76.	
	Quantity Cwts.	Value Rs.	Quantity Cwts.	Value Rs.	Quantity Cwts.	Value Rs.
Coffee	97,750	45,60,500	84,694	27,10,216	1,11,740	40,22,640
Rice	49,800	92,600	55,963	1,13,180	38,638	97,826
Ragi	800	1,600	...	...	...	...
Other food grains	630	3,510	240	850	...	..
Cardamoms	400	48,000	350	42,000	160	19,200
Curry stuff	1,410	5,470	583	3,811	...	...
Fruits	1,937	7,750	...	4,674	...	...
Sandalwood	1,395	44,924	...	...	...	...
Timber and charcoal	...	29,239	...	32.356	...	79,107
Leather	...	...	...	9,460	...	...
Sundry	...	...	...	5,579	...	...

Imports.

Articles.	1873—74.		1874—75.		1875—76.	
	Quantity Cwts.	Value Rs.	Quantity Cwts.	Value Rs.	Quantity. Cwts.	Value Rs.
Rice	10,520	60222	1,575	6,844	9,356	55,426
Ragi	16,485	36627	} 35,086	1,37,626	35,858	1,70,404
Other food grains	12,344	67953				
Salt	11,700	76475	30,028	1,92,176	24,169	1,54,680
Curry stuff	7,792	52525	4,430	29,292	...	...
Butter and ghee	902	40,010	85	4,208	...	...
Sugar and jaggory	4,159	37434	4,676	32,251	4,759	37,115
Oil	4,445	80090	6,221	1,01,836	...	...
Wines and spirits ... dozens.	...	76362	29,736	4,14,270	28,055	2,97,380
Oilman stores	...	45044	...	53,892	...	...
Tobacco	1,532	41440	444	11,832	600	16,120
Areca nut	2,561	39186	3,167	50,672	4,114	90,502
Betel leaves ... bundles.	19,800	65500	...	...	...	...
Cloths	...	3,72703	...	4,72,250	...	4,19,257
Vegetables	6,405	13411	...	4,582	...	...
Fruits	2,075	3987	...	892	...	...
Cocoanuts ... No.	6,73,100	31832	11,79,100	47,213	...	...
Hardware and metals	...	24725	4,735	1,40,404	3,625	94,467
Leather	...	...	...	4,600	...	...
Ropes, fibres, &c.	...	...	...	3,900	...	...
Mats, baskets, &c.	...	...	...	5,618	...	...
Manures	...	...	11,532	67,104	...	...
Chuoam	...	...	12,435	12,435	...	...
Earthenware	...	...	...	14,436	...	...
Arms and ammunition	...	...	...	5,300	4	5,300
Live stock ... No.	15,154	122,390	...	} 96,472	...	89,030
Fowls, fish, &c.	...	61,385	...			

Two military trunk roads run across Coorg, connecting Mysore and the countries to the east with the Western Coast. They diverge from a common starting point at Hunsur in Mysore, one passing by Periyapatna, Fraserpet and Mercara to Mangalore by the Sampaji Ghat: the other by Anechaukur and somewhat south of Virajpet to Cannanore by the Periambadi Ghat. An improved line of communication has been proposed by which the two Ghat roads will unite at Siddapur and thence go direct to Periyapatna in Mysore.

The following are statistics of the traffic on these Ghat roads :—

Name of Toll bar.	Laden.				With passengers.				Unladen.				
	Carts.	Bullocks.	Horses.	Asses.	Carts.	Bullocks.	Horses.	Ponies.	Carts.	Bullocks.	Horses.	Ponies.	Asses.
1873—74.													
Wattakolli ...	21,106	2,160	...	...	805	58	83	134	6,968	5,472	39	22	4
Anechaukur ...	13,624	18,545	13	528	74	...	143	134	4,209	15,991	174	479	466
Fraserpet ...	5,290	5,626	207	195	502	9	91	67	1,536	4,684	647	208	132
Sampaji ...	5,516	4,112	...	...	111	...	49	32	788	3,218	622	22	...
Total.....	45,536	30,443	220	723	1,492	67	366	367	13,501	29,365	1,482	731	602

Name of Toll bar.	Laden.				With passengers.				Unladen.				
	Carts.	Bullocks.	Horses.	Assess.	Carts.	Bullocks.	Horses.	Ponies.	Carts.	Bullocks.	Horses.	Ponies.	Assess.
1874—75.													
Wattakolli ...	17,267	1,236	...	18	155	...	64	155	5,731	3,305	57	35	...
Anechaukur ...	13,099	16,408	210	313	229	12	88	123	4,662	12,906	219	538	328
Fraserpet ...	5,240	6,752	156	157	581	36	64	78	1,856	4,258	194	128	29
Sampaji ...	5,376	10,787	14	1	149	14	82	37	571	7,752	130	23	1
Total......	40,982	35,183	380	489	1,114	62	298	393	12,820	28,221	600	724	358

Fairs.—The absence of market towns is compensated for by weekly fairs, which provide sufficient opportunities for all local transactions, and are generally resorted to by all the adjoining country side.

The largest fair is held at Virarajendrapet and takes place on Friday. The fair at Mahdeopet or Mercara is held on the same day. The other principal fairs are at Somvarpet on Monday, and at Shanivarsante on Saturday, as their names respectively indicate ; at Kodlipet on Sunday, and at Rampura or Ramswami Kanive on Wednesday.

Wages and Prices.

Wages.—Down to the middle of the present century, the following description by Lieutenant Connor in 1817 continued in the main accurate. 'The chief agricultural labours are performed by slaves or prædial servants ; to whom the better class of ryots generally leave the operations of husbandry, merely superintending, as they are not often under the necessity of personally assisting. In Coorg Proper the farmer seldom finds it necessary to hire servants. In Yelsávira however, it is more common. A labourer receives here for a day's hire, working from 7 o'clock till sunset, with some little intermission in the middle of the day, 2 hounees of rice, value about *3d* ; if engaged for the year he gets a blanket, two handkerchiefs, a coarse piece of cloth, 2 pagodas, and a daily meal of dressed rice at his master's house ; if paid entirely in money, he receives something more than 6 pagodas, a sum exceedingly small when it is considered that more than two-thirds of it are required to support him ; specie however is rarely given, rice being the general estimate of all labour, and frequently entering into the smaller details of commerce.'

After the annexation of Coorg, though slavery was no longer recognized, the same system continued in operation. With the general introduction of coffee cultivation, however, the aspect of affairs underwent a complete change. The demand for labour drew away from their old masters the prædial servants, once slaves, who now asserted their freedom. The rise of wages for day labourers produced some strange anomalies. For the Coorgs had been accustomed, and still are, to hold offices under Government on merely nominal salaries deeming it a privilege to render service under their feudal system. When however it became necessary, to raise the pay of inferior servants to a scale which would prevent their deserting to the coffee estates, it happened that one Parpattegar or Sub-Magistrate was found to have a lower salary than the peon attached to his office.

The state of the labour market in connection with public works was thus described by Colonel Sankey in 1865. 'During the monsoon hardly a man is to be had. Mysore coolies, who all belong to the agricultural class, have by that time mostly vanished, or find work in the coffee estates, where each man in addition to his 4 annas per diem can turn a few annas by sale of firewood &c. Mapillay coolies, who require Rs. 10 per mensem, will only work in the low country at foot of the Ghats. Madras men again will only work on the Periambadi-Anechaukur road, salt fish being easily procured there &c.

Shortly since (he continued) it was conclusively shewn that the lowest rates of cooly labour were as follows:—

		East and North Coorg.	West and South Coorg.
Men coolies	per mensem	Rs. 6	Rs. 7
,, ,, 2nd class	,,	,, 4½	,, 5
Women and boys	,,	,, 3¾	,, 4
Duffadars for 30 men	,,	,, 15	,, 18

and these rates are with the more universal demand continuing to rise.'

The rates of wages ruling at present appear to be—for unskilled labour, 4 annas to 6 annas a day; for skilled, which is very scarce, 12 annas to R. 1. Cart hire Rs. 1½ to Rs. 2 a day.

The large amount of imported labour is now a prominent feature in Coorg. Many ryots of Mysore, after their own harvest is over, go to the Coorg coffee estates, where they receive good wages during the busy months and return to Mysore in time for the beginning of their own culti-

vating season. At the time of the Census, which took place during the busy season on the coffee estates, there were 11,316 persons employed on them returned as laborers, of whom only about a fourth were females.

Prices.—According to the Report for 1864—5, the prices at that time were equivalent to the following rates:—rice, 10 to 16 seers per rupee; ragi, 20 to $35\frac{5}{9}$; wheat, 4 to 6; horse gram, 8 to 20; salt, 10 to 22.

The following are the official quotations for three years past, of the prices of grain, &c.

Seers per rupee in April of each year from 1873 to 1876.

Market.	Rice, 1st sort.				Rice, 2nd sort.				Ragi.			
	1873	1874	1875	1876	1873	1874	1875	1876	1873	1874	1875	1876.
Mercara ...	10	10·37	10·4	8·31	11·12	11·7	11·9	10·4	35·06	30·75	21·18	16·42
Virajpet ...	10	12	12	9	14	14	14	10·5	38	30	24	17·5
Fraserpet ...	10	10	10	9	16	16·37	16	11·5	48	42·75	26·64	20·74
Somvarpet ...	...	...	...	...	18·06	20	19	15	40	45	28	20
Shanivarsante ...	...	...	...	...	20·12	22	20·6	14·1	48·52	45	30	20·2
Kodlipet ...	...	...	...	...	20	24	24	13·4	45·86	45	30	22·4
Ponnapet ...	...	...	...	...	14	15	16	14	40	20	28	16
Colepet ...	12·06	12	12	10	14·05	13	13	11	30·82	28	24	17
Ramaswami Kanive ...	...	...	...	...	16	18	16	11	45	43	32	23

Market.	Wheat.			Barley.			Horse gram.				Salt.		
	1874	1875	1876	1874	1875	1876	1873	1874	1875	1876	1873	1874	1875
Mercara ...	7·75	8·9	8·07	9·14	10·9	9·07	23	17·23	19·37	15·28	12·06	12·14	9·37
Virajpet. ...	9	10	9	7	9	8	25	16	20	16	13·50	14	11
Fraserpet ...	8	10	8	10	8	9·37	31·97	19·68	23·32	18·74	12	12	10·69
Somvarpet ...	...	...	9	8	8	10	28	18	20	16	10	11	10
Shanivarsante..	...	...	...	10	9·20	8·05	28·26	20	20·7	16·1	11	11·40	9·25
Kodlipet ...	...	...	...	10	10·25	9·4	27·52	20	22	18·4	11·96	11	9·27
Ponnapet ...	7	6	7·5	7·40	7	8	25	14	17	16	12	13	10
Colepet ...	8	8	8	9	8	9	28·65	14	18	15	12·19	13	9
Ramaswami. Kanive ...	...	...	...	9	8	8·5	27	20	24	18	11	11	10

ADMINISTRATION.

Under the Rajas of Coorg.

Beyond what may be inferred from the history of the country as given in a previous chapter, no particulars in detail of the administration of Coorg have been obtained of older date than 1817, when the country was under the rule of the last but one of the Háléri Rájas. Regarding the period above referred to, Lieutenant Connor in his Memoir of the Kodagu Survey, which was executed under his orders in the two years 1815—1817, has furnished much valuable information, from which the following extracts are taken.

Kodagu under Vira Rájendra was divided into five taluks, namely, Kodagu Proper in the centre, Kiggatnád on the south, Yelusávira on the north, and the two taluks of Súlya and Puttúr below the ghats. These larger divisions, formed for the purpose of civil administration, had at different periods been modified or altered. The smaller component parts which composed them were the ancient partitions of the country. These were the *náḍs*, sub-divided into *máganis* and *grámas*, which in turn were composed of *vargas*; the divisions of Yelusávira were termed *hóblis.* The villages of Kodagu consisted (as now) of detached habitations and farms extending along the narrow valleys that wind at the foot of the high grounds, and an indefinite number of these cultivated glens had the collective designation of gráma, which may be translated canton or township: the lands belonging to the gráma were marked by a well defined boundary. In Yelusávira and Nanjarájpatna the villages were in a more collected form, their arable grounds lying immediately contiguous to them.

The arable lands in most instances were tolerably equally divided, there being no great jaghirdars or considerable landholders. Whatever may have been the former state of Kodagu in this particular, the troubles to which it had been exposed appear to have had the effect of an agrarian law in equalizing this kind of property. The cultivated lands

were occupied in severalty, but the wood and pasturage within the boundaries of the village, itself a little community, were the common possessions of those inhabiting it. The general extent of the farms in the upper country was not considerable, those of the smallest yielding 150 or 200, the medium and common sized 500, and the largest from 1200 to 1800 or 2000 bhattis. Farms of this extent however were not general, and only in possession of the relations of the Rája or officers of his government, to whose situations lands were always annexed.

The stock possessed by a farmer considered rich, did not exceed 7 or 8 ploughs at most, those in moderate circumstances had from 3 to 4, the latter might be the average number. The chief agricultural operations were performed by slaves or prædial servants. The better class of ryots generally left the operations of husbandry to them, merely superintending, as they were not often under the necessity of personally assisting. In Kodagu Proper the farmer seldom found it necessary to hire servants. In Yelusávira however it was more common.

The protracted vicissitudes to which this principality was subject during the reigns of Haidar and his son, the destructive inroads of the former and rigorous severity of the latter, which at one time nearly extirpated or carried away the whole of the inhabitants, appears with them in some measure to have destroyed the remembrance of private property in land, at least that undoubted right by which the proprietor alienates his estate without restriction. The Rája on again coming to authority divided all the arable lands amongst his adherents, for many of the original owners no longer existed. On the appearance, however, of such claimants they were invariably reinstated in their patrimony, thus in some measure admitting a right in the soil; such a right however was understood as rather authorized by long custom, than originating from any claim of a more abstract nature.

In Kodagu Proper the proprietor could not sell or devise his lands; they had nevertheless generally in a practical sense every other characteristic of landed property retained by prescriptive right; they were transmitted to descendants, looked on as an heritage that in justice could not be disputed, and equally valued as if held by a more legitimate tenure. Possession rarely fluctuated. Property of this nature was subject to no additional imposts, and the cultivator while he continued to pay his proportion of the annual assessment could not, without a violation of established prejudices, be removed without his consent; such a tenure

gave as much of the security of permanency to property as could be expected in a country where the will of the ruling chief was uncontrolled by law. But the transfer of land by sale or conveyance, without which it cannot be considered as private property, was as far as could be learned in no instance practised, indeed property of this nature did not often change its possessors, and when it did, the sanction of the chief was requisite, in whom consequently must then have existed the abstract right in the soil.

It appears probable that private property * in land was at some distant period more perfectly recognized in Kodagu than it now was. Conquest no doubt had produced the change that may have taken place in this particular, but the attachment of the people to their fields evinced that the sentiments necessarily attendant on this species of possession had undergone no alteration; all escheats and unoccupied land belonged in every instance to the chief.

A military tenure was the condition on which the Coorgs held their lands, and the same tenures were generally annexed to such grants as might be made them exempt from almost all burthens. The species of service enjoined by this tenure was consonant with the habits and character of the people, was considered as a mark of distinction by them, and the services required were rendered with alacrity and promptitude.

In nothing was this principality more remarkable than the extreme lightness of its land tax, which appears to have been imposed at a period of obsolete antiquity, and, unaffected by the various causes that have produced a change in this essential point in the surrounding countries, remained like its inhabitants unaltered amidst the revolutions they experienced.

It has been observed that the spirit of feudalism does not admit of a burthensome taxation, and Kodagu would seem to justify the remark. The Coorgs held their lands on an average at an assessment of 10 per cent on the gross produce. This in numerous instances (such being the currency in which services were rewarded and the manner in which the favor of the chief was generally, if not always evinced) was diminished at certain decreased rates, till, possessing a jaghir, the holder was exempt from all demand of taxation. After this manner about one fourth of the cultivated lands in Kodagu Proper had, it is said, been appropriated, that

* Colonel Wilks speaking of this kind of possession, says that it existed in its perfect form in the provinces of Canara and Malabar, and the principalities of Kodagu and Travancore.

is, either rent free or at a very trifling assessment. The ancient adherents of the late Raja, who aided in expelling Tippu, were thus rewarded. There were it will be believed no allodial lands: in consideration however of this easy tribute, the proprietor was liable to all feudal and other services he might be called on to perform.

Those inhabitants not of the ruling class of the country paid 12 per cent on the gross produce of their grounds, but though entirely exempt from military duties they were obliged to discharge numerous personal services and servile labours to which the former were in no instance subject.

It must be observed that the manner in which the assessment was made tended to increase, though not nominally, the proportion that has been stated as paid by the ryot. In Kodagu Proper it was on the principal of the produce which the ground yielded, and in the lower districts the same, but ascertained by the measurement of it, nature of the soil, &c. In the former instance, in fixing the amount to be levied, the produce was established by the revenue officers on some acknowledged principles. The measure used on these occasions was termed bhatti, which was universal throughout Kodagu Proper, and contained 80 pakka seers; every hundred bhattis' produce (each bhatti was calculated generally worth one rupee)* was respectively taxed ten and twelve rupees. The mode adopted must in many instances have operated unequally, and the standard thus fixed exceeded it is said almost always the quantity yielded; thus a ryot was taxed as cultivating land to the extent of any number of bhattis, when in reality the actual produce would fall short of the amount specified. It is believed that this extreme valuation was very general, and it might perhaps have increased the assessment to 6 or 8 per cent, still however leaving an ample and liberal share to the proprietor, who in almost every instance cultivated his own lands.

The money rent was only imposed on wet cultivation†: the ryot sowed what dry grain, pulse, tobacco, &c., he pleased on the high grounds, giving to the Sircar some small proportion of the produce. The tax on gardens, that is, those attached to habitations, was paid in kind, each village agreeable to its extent furnishing a certain part of their produce at stated periods. The abundant portion of vegetable and fruits (articles entering so largely into the diet of the natives) thus constantly com-

* The husk is removed from the rough rice at a loss of about 50 per cent; this reduces the bhatti to forty seers, the general value of which may have been a rupee.

† Nanjarajpatna is an exception to this observation, the chief produce of this district being the dry grains common in Mysore, the assessment was necessarily levied on them.

manded, together with a large quantity of rice produced in the several estates of the Raja, was no doubt the reason that food on all occasions entered into a part of the wages of every description of public and private servant belonging to the chief.

If to the land rent, as has just been noticed, be added a tax on bazar shops, and the sáyar or transit customs, in which were included those duties paid for all articles brought for sale at the different periodical fairs, the catalogue of the fixed imposts as far as could be learned will be closed. It cannot be denied however that the inhabitants of Kodagu, independent of the established cess, were subject to occasional irregular contributions, which it is neither easy particularly to specify or limit. These miscellaneous demands must of course have been influenced by circumstances, sometimes partial, at others general, but it is believed frequent in recurrence. They assumed various forms—fines, douceurs, either in money or kind, and personal services did not form the least disagreeable article in the enumeration of such contributions; in fact, they are represented as harassing in no trifling degree, and it seems probable they would be gladly exchanged for any less fluctuating system, though it might entail an increase of the established taxes; indeed, security against exactions equally uncertain, vexatious, and liable to abuse, must be considered as cheaply purchased by any sacrifice of means at all consistent with comfort. The foregoing remarks it may be observed referred only in a slight measure to the Coorgs, but were quite applicable to all the other classes of inhabitants.

Every inducement was held out for the occupation of waste lands; if they had not been cultivated for some time they were exempted from assessment for two or three years, and if cleared from the forest, held rent free for a much longer period. In both cases the settler met with assistance, and the terms were sufficient to reimburse him for the expenses of a new undertaking. But notwithstanding these advantages, and the easy assessment to which lands were eventually liable, nothing but extreme necessity induced the inhabitants of the neighbouring countries to seek a refuge in Kodagu; emigrations from them into it were nearly unknown. The climate and a general aversion to these mountaineers, and above all a dread and dislike of their government, were objections sufficiently strong to deter them from chosing such a residence.

The assessment was paid in specie in the four months succeeding the harvest, and its realization was easy and sure. The cultivation was

particularly open to the attacks of wild beasts ; remissions however were generally made in all cases that appeared to call for such an indulgence.

Like every other part of India, the principal revenue of Kodagu arose from a territorial land tax; the subsidiary sources were the customs, cardamoms, pepper, sandalwood, tax on houses, bees' wax (about ten khandis of this article were annually collected), honey, (of which the woods produced about six khandis), ivory. A khandi of elephants' tusks was yearly collected in the forests ; they belonged to the Sircar, which also derived a profit from sales of timber, the proceeds of this however were extremely inconsiderable. Timber, though in great abundance, could scarcely be considered as a source of revenue, the difficulty of carriage was so great (water carriage was impossible) that none was exported, and that felled for internal consumption was in most cases free from charge. About ten khandis of sugar and sugar candy were produced in the different Panniyas.

The following abstracts will shew the estimated amount of the revenue of Kodagu : it includes every source of profit of any importance derived by the government :—

	Surat Rupees.
Land rent, house tax, customs, * and spirituous liquors	400,000
Cardamoms	100,800
Pepper	34,400
Sandalwood	20,000
Rice, the produce of the Royal Panniyas	60,000
Sugar and Sugar candy do do	1,000
Bees Wax	3,000
Honey	1,800
Ivory	600
Total......	6,21,600 †

From the above it will be seen that Kodagu yielded annually something more than six lakhs ‡ of rupees, a revenue greater in extent than could have been before in the possession of the Kodagu family, and one that left the existing prince in ample funds to gratify his sensuality, soothe his pride, or indulge in the most extravagant of his follies.

It is not easy to state what proportion the disbursements bore to the receipts; but the charges of government were extremely small, nei-

* The military road lately cut through Wynaad offering so excellent communication with Malabar, had greatly decreased the transit duties on foreign goods passing through Kodagu, till lately they produced ten thousand pagodas a year, the Heggula pass being the direct road from Cannanore to Mysore, but in consequence of the superior facilities offered by the Peria Ghat the former pass was now nearly deserted and a diminution in the sunka customs of Kodagu of nearly eight-tenths of their former amount had in consequence taken place.

† The revenue of the districts in Canara ceded by the Company in 1804 amounted to Kanthiráya pagodas 24,879 or 74,637 rupees.

‡ Valuing the Surat and Bombay rupees the same, this would give a very little more than eighty-two pagodas per square mile.

ther its public servants nor the military part of the establishment being expensive. The larger share of the revenue must have been at the personal disposal of the chief, and went to defray his immediate expenditure, which, though he had not the reputation of that splendid generosity that marked the character of the preceding Raja, and was by no means remarkable for exterior grandeur or state, was said to have exceeded his revenue, a circumstance that from appearances there is reason to doubt; much however was expended in charity, or rather lavished on the numerous religious mendicants who visited the country at the different festivals, particularly those of Siva rátri and Tala Kávéri, and much more thrown away on puerile and frivolous objects.

It will be readily believed that no distinct account could be given as to the state of the exchequer, at the period the existing chief assumed authority. It was in a flourishing condition, as the preceding Rája at his death left in the treasury forty lakhs of rupees, including twelve which he subscribed to the loans of the British Government. He was in the habit of laying aside annually a large quantity of treasure, and previous to the fall of Seringapatam he greatly replenished his exchequer by the plunder of the surrounding countries. The neighbouring districts felt the pressure of his contributions, as he was remarkable for this species of fiscal ability and his situation eminently enabled him to profit by it ; a better order of things had however cut off so gainful a source of revenue.

Some portion of the revenues of the Kodagu prince arose from personal estates or royal domains, designated Panniyas, dispersed almost over every part of the country. The extensive landed property of which he was thus immediate proprietor, was of considerable value, and provided for one great source of expenditure. No distinct knowledge could be obtained as to the number and extent of these estates. There were said to be 20 or 24. The grounds in the immediate vicinity of the palaces in Haleri, Nalknad and Gadinad were also the personal estates of the Raja.

The arrangement as to the management of these estates was not in all cases similar ; they were however principally superintended by agents of the chief, * stocked with his cattle, and tilled by his prædial servants, of whom he had a very considerable number. On the inhabitants of the

* We find a considerable revenue of the Raja of Travancore drawn from personal estates, and this source of revenue appears to have constituted a part of that of all the petty chieftains throughout Malabar and Canara, and was known in Bednur.

district in which they were situated was imposed the obligation of assisting, either personally or with a certain number of their servants, for a specific period at the time when the business of the Panniya required such additional aid.* The cultivation of these estates was conducted with great care, and the order in which the whole was preserved gave them something the appearance of English farms. On each were extensive offices and granaries, kept with great neatness; the prædial servants lived in the vicinity, and an active Parpatti maintained regularity and secured industry. They had in many cases gardens and other plantations belonging to them, particularly of cocoanuts, below the Ghats.

The Panniyas were principally sown with rice, but sugar cane, turmeric, ginger, saffron, and all kind of vegetables were grown on them. The produce of these estates chiefly went to supply the household and maintain the numerous followers which the chief supported; they were valuable as a revenue from their number and extent.

In some few instances the Panniyas were occupied by ryots, who shared equally the amount of their produce with the prince, they being furnished by him with the implements and cattle necessary for the purpose of cultivation. This tenure (which does not hold with regard to those that have been mentioned) however was not so general as the system which has been just noticed, and it was only with some waste lands and inferior estates that this mode of management was adopted.

The Musalman dominion under which Kodagu passed, was too transitory and unstable to change the old institutions by which it had for time immemorial been governed. The rule now in force was of a mixed nature: it was something of the feudal, something of the patriarchal kind, but in this latter instance vesting prerogatives in the chief greatly beyond the bounds of paternal rights; indeed as far as regards him, like all other Indian states, it was entirely absolute, "admitting of no relation but master and slave." It had however some peculiarities that might argue a claim to antiquity, and suggested the idea that it exhibited, perhaps somewhat modified, the relics of a mode of rule that may at one time have been common throughout the whole of this mountainous tract, but now known only here.

The chief of Kodagu exercised an authority that knew no restraint but his conscience—a control not always powerful enough to curb his extravagances or excesses, from which there was no security; indeed he would seem to have interpreted very literally the royal maxim that

* Numerous feudal services of this nature were required from the inhabitants.

ascribes infallibility to the ruler. He shared in common with the gods the homage of his people, and a more than ordinary portion of eastern humiliation was observed towards him; he was approached with a reverence due alone to the deity, and addressed with all the servility fear could yield, or despotism claim. In his presence (in which no subject dared be seated, or indeed within the precincts of his fort) the subject clasped his hand as in the act of prayer (the last sign of slavish vassalage); and he was accosted in a language quite correspondent with this suppliant attitude. His subjects knew no duty more imperious than attending to his mandates, which, received with veneration, were executed with singular precision, and his projects of whatever nature seconded without enquiry; nor would the most presumptuous hazard an opinion as to the propriety of his commands or actions. But fear alone produced this instaneous compliance with his will however capricious, and obedience was maintained by an exemplary severity that however it must command submission, could not create affection.

The rigorous exercise of such unbounded power would of course be tempered by customs and usages which, having the force of law and sanctity of religion, must challenge some respect, but the real situation of the people was complete slavery. Under so arbitrary a sway, safety of person and permanency of property must depend on the precarious will of the ruler; political freedom forms no part of the elements of an Asiatic system of government, but the inhabitants of this little state were interdicted from almost any share of that practical liberty which their neighbours enjoyed.

Though the government of Kodagu conveyed the most abstract idea of despotism it must be characterized as more capricious than elaborate in its rigour; and whatever excesses the personal character of its head might lead him into, they were not by any means carried through the minor subdivisions of power, the prince alone enjoying the prerogative of indulging his caprice at the expense of humanity. In short, the spirit of the government was that it should be feared, and the principle was literally supported by the fact.

It would be difficult to convey a just idea of the anxiety shewn to conceal the most minute trifles relating to the country, and equally so to account for a distrust not more extreme than unfounded; this indiscriminating jealousy excited the greater wonder, as nothing could be more complete than the dominion enjoyed by the native authorities

within their own limits ; not the slightest interference of any description being exercised to influence the internal economy of the administration.

The means adopted to secure secrecy on state affairs were of a very efficient nature throughout the reign of the late chief, and probably long before its commencement : the transactions of government, or those of the reigning family, were positively prohibited as topics of even private conversation among the inhabitants. This fundamental law was observed with such strictness, that it had the effect of imposing a complete silence, throughout the whole body of the population, on every subject except that of the most ordinary nature. The existing Raja was represented as enforcing this state maxim with unabated rigour ; solicitous on this subject, a disciplined system of espionage was established by him more effectually to secure the observance of this law ; the breach of it was a crime to which no mercy was extended. *

It will be readily believed that there were but few, indeed no, opportunities of learning those particulars from which conclusions could be drawn as to the direct operation of such a rule or the extent of the severities practised. The general tone of the administration however was by no means ambiguous ; a system of unremitting coercion, or rather intimidation, was exercised over all. It occasioned an implicit obedience throughout every rank, but the individual distrust and apprehension which such a government of necessity must produce, were too striking to be mistaken, and did not require the concurrent testimony of those living in the vicinity to strengthen the inferences that must necessarily be drawn from such appearance. The princes of Koḍagu, it would seem, had always been remarkable for ruling by the scimitar. The former Raja

* There are numerous stories current that might be adduced in support of these remarks, and were the generality of the belief a proof of their veracity there would be little hesitation in crediting them. A few however will answer all the purpose of illustration, for which alone a recital of such is desirable.

The anxiety to conceal the internal policy of the country could not be stronger evinced than in the case of Fakiruddin, a munshi of respectability who settled at Muddukere in the life time of the late Raja, to whose illegitimate children he acted as tutor. Some time subsequent to the death of his old master, finding his situation at once irksome and unsafe, he solicited permission to proceed with his family to Mysore. Aware of the difficulties that opposed his wishes, he left no means untried that could overcome them, but without success; to admit of the departure of one whose long residence in Kodagu gave him a knowledge of the affairs of the country was not a part of His Highness' policy, and the unfortunate teacher persisting in his wish to retire, fell a victim to his temerity; himself and family to the number of fourteen persons being it is said indiscriminately murdered as the only means of appeasing the alarm which his departure would have created.

Another instance will suffice to shew the same jealous and sanguinary disposition. About the period the above transaction took place, Byranji, a respectable Parsee merchant and a great favourite with the late Raja, having suffered some indignity, felt disposed to leave so insecure a residence, and after repeated applications obtained permission to quit the country; he proceeded to Virarajendrapet, remained there a few days and thence set out for Mysore, but was waylaid on the road and assassinated by the emissaries of the chief.

Other instances which might be added would shew that whatever attachment he might profess to the British he equally dreaded their power and feared experiencing it.

who usually made his own caprice the standard of equity, placed but little value on the lives of his subjects, whom, as the sanguinary insanity of the moment may have dictated, he used to destroy on the slightest offence or sometimes even suspicion of it : and his successor had the reputation of being distinguished by similar propensities, and by a disposition equally remorseless. Surrounded by those who were ever ready to obey his mandates whatever might be their nature, a hint was a sentence without appeal, and he administered the executive part of justice in a manner equally prompt, severe, and decisive. This species of retribution however only took place in cases of violated majesty, a law never infringed with impunity, and one (if we believe report) which Tiberius himself had scarcely more occasion for.

However austere the control which the Chief of Kodagu might exercise within his own limits, he at least merited the reputation of preserving the utmost harmony toward his neighbours. Though with some of the predatory propensities of mountaineers, and all the facility of retreat and concealment, acts of violence of any description against those living on the borders were entirely unknown, nor did offenders who might have fled the justice of their own country ever find an asylum here.

The constitution of the secondary authorities was simple and efficient, and a great spirit of regularity and order was observable throughout the interior arrangements. The larger divisions of the country had each two Subadars, and a Párpatte presided over the smaller ones composing them. These officers were entrusted with the collection of imposts and administration of justice, their authority however in the latter particular was very limited. Every place of responsibility was held exclusively by Kodagus. The income attached to all offices was paid in cloths, food, land, &c., and but a small portion in money. The minuter details were carried on by the ordinary village officers. Some ancient feudal services not known in the neighbouring countries were practised, but all public duties and requisitions, both ordinary and extraordinary, were performed by the inhabitants of the different districts to which they might have reference, and remuneration was rarely expected or made.

Justice.—The course of distributive justice ran pretty evenly, except when interrupted by the caprices of the prince. There were no laws, but custom, with authority scarce less sacred, had all the force of a more authentic system of legislation.

As was generally the case in such a state of society, the prince ad-

ministered justice in person, and the inferior authorities had a power of deciding to a certain extent and inflicting slight punishments. A court of arbitration, formed by the most respectable inhabitants of the place, assisted the investigation of these officers and determined all cases of minor consideration; such judges intimately understood the character and interests of the parties, and false pretences could readily be detected. Disputes of a serious nature, and questions involving property to any amount, were determined only by the Raja, to whom in all cases there lay an appeal. The inhabitants were by no means remarkable for that litigiousness observable in those natives living in the vicinity of our courts of judicature. The executive part of the justice, though arbitrary, was rarely abused, and natural equity was not often violated. Indeed the system altogether seemed to correspond with the prevailing habits and prejudices of the people, and though not guided by authentic laws, the ends of justice were rarely defeated; its simplicity superseded formalities, and the administration of it was immediate.

In most cases of ordinary delinquency, the culprit was moderately corrected with the whip, (the principal and deputy were subjected equally to this discipline, but punishment would seem to entail no very serious disgrace), or the offender expiated his crimes by labouring for a certain time on some of the public works; greater severities were rarely necessary. It was only when the transgression was against the State that the criminal was treated with rigour; on these occasions no great violation of law constituted guilt, nor was any nice proof requisite to establish evidence of it.

Punishments of a serious kind were only inflicted by order of the chief, who it is said had himself more than once descended to the office of executioner when the individual had personally offended him. Of the nature of these punishments it is not possible to speak from observation, and it is difficult to credit the stories that were told of their frequency and ferocity. The ordinary ones were stated to be crushing to death by elephants, or decapitation by the Kodagu sword, a most efficient instrument for such an operation; but others less expeditious and more cruel were resorted to. The secondary ones were dislocating the toes and fingers, suspending the offender by the ears, punching out his teeth, amputating his nose and lips, or otherwise mutilating his person. When of a capital nature, punishments were never public, and every care was taken to conceal them from the people. The sufferer was proclaimed as having de-

serted his home, and a reward offered for his apprehension ; should he be of any consequence, instructions were given to make a diligent search after the fugitive, which—as will readily be believed—proving ineffectual, he was declared to have eluded pursuit and escaped to some of the neighbouring districts. Artifices of this nature cannot be imagined long to have retained their power of imposing, but the danger of mentioning the transaction secured silence regarding it.

Police.—In a country where the forms of judicial procedure were so primitive, and where immemorial custom took the place of law, the enforcement of its precepts would not require any complicated system of police. The limited extent of the territory admitted of the influence of a vigilant control over all its parts. Communication was frequent, tappâls being stationed on all the great roads ; indeed intelligence of any occurrence not of a very ordinary nature was conveyed with apprehensive celerity.

Except on the large roads, ingress and egress were strictly prohibited ; at those points where they crossed the boundary, there was in every instance a guard house, on reaching it the traveller must be furnished with a passport, without which he could not proceed. The inhabitants of the country were under similar restrictions, none being permitted to quit it without leave, in requesting which the petitioner must state his business in the most explicit terms, and his family in almost every case remained behind as a pledge for his return. Emigration was prohibited under the severest penalties, and the commission of this crime was followed by a punishment that bore but little proportion to the guilt ; in fact the precautions taken to prevent it were of a nature nearly to preclude the possibility of success in the attempt ; failure involved the fugitive in certain destruction, and so rigorously was this prohibition enforced, that the inhabitants of the neighbouring countries characterized Kodagu as a large prison from which there was no escape.

The peons at the different cutcherries and guard houses performed all the duties of police. Tumults and disturbances were unknown, and the peaceful manners of the people rarely gave occasion for coercion ; possessing all that reverence for property so necessary to preserve the order of society, they had no disposition to theft. Robbery was never heard of, and the prominent vices and habits of strife frequent in more civilized countries, were equally uncommon : and it may be said that there was throughout this principality a security of person and property to the

traveller, that belongs to a state of improvement to which its inhabitants had not yet reached.

The anxious suspicion with which strangers were observed has already been noticed. European travellers experienced the utmost attention, but were excluded from all intercourse with the people and surrounded by those who watched them with a respectful vigilance. In short, a narrow, suspicious and inquisitorial policy was observable, and a strict surveillance, sharpened by habitual distrust, everywhere exercised.

Military.—The military force of Kodagu was entirely feudal; it was a singular institution, and had the appearance of being coeval with a remote antiquity. There was no regular army, an active and warlike peasantry supplied the place of disciplined troops. Like the Nairs of the Peninsula, and the Rajputs and Sikhs of the more northern parts of India, each ryot was a soldier, not here merely in the defence of his possessions, but in the constant practice of its duties. It has been seen that the Coorgs held their lands by a military tenure, and in return for the immunities which they enjoyed, personal services, to any extent that might be required, became and were equally enjoined as admitted one of the first and most imperious obligations. Those services were rendered in every instance with an alacrity and promptitude that knew no murmurs.

For the purpose of ensuring the necessary subordination, the institution of ranks was established amongst them. They consisted of *Sarvakárigar*, *Kárigar*, *Subadar*, and *Jamadar*; the two latter commanded respectively 100 and 10 men, the former any larger but more indefinite body. Guards of every description were furnished by the ryots, who continued on duty fifteen days, during which time they were maintained at the public expense but received no pay; at the terminatio of this period they were relieved by others, none remaining from home longer than the above specified time. All other public services that might be required were executed in a similar manner. Care was taken that the ryots should be stationed in those places that were most convenient to their habitation, and with a view to prevent interruptions being occasioned to their rural labours, and that only part of a family should be absent at the same time on those duties. The arrangements necessary to give force to and guide this system of routine were by no means arbitrary but strictly observed and ordered with a disciplined regularity. This alternate succession of the laborious employments of the peasant and active pursuits of the soldier could not fail to create and maintain some-

thing of a martial spirit, and produce an union that must mainly contribute to the efficacy of exertion, and though the efforts of a body without discipline or organization be irregular in its operations, and not formed for offensive warfare except of a predatory kind, yet where every possessor of a field was armed for its protection, it was eminently well calculated for a vigorous defensive system.

The body of the people forming the military force, its character was drawn in theirs. Inefficient as an army, they were quite undirected by those forms of discipline which constitute the strength and permanency of military bodies; but their mode of life training them to a kind of concert was an excellent school in which to educate an irregular soldiery, and well calculated to call forth the exercise of those qualities adapted to the sphere in which alone they were likely to be called on to display them. These mountaineers had a considerable share of intrepidity and perseverance; stratagem entered largely into their system of tactics; in war they were remarkable for their predatory habits, and their neighbours accused them on those occasions of adding cruelty to pillage. Like the modern guerilla, though they were unable to contend openly with regular troops, they intercepted their supplies, cut off their communications, and harassed them by surprises, a species of warfare admirably adapted to second the natural difficulties that a hilly country must present. An intimate knowledge of it, a strict obedience, and a singular devotion to their chief, accompanied by a remarkable attachment to their wilds and an equal gallantry in defending them, may in some measure perhaps have compensated the want of military skill.

However desirable it might be to possess some distinct information as to the amount of the military force of Kodagu, circumstances prevented any information being obtained from the authorities there as to their number; indeed, enquiries from them on the subject would have been entirely useless. The few scattered intimations that exist regarding it may direct the judgment in coming to some probable conclusion as to its extent.* Colonel Mahony, whose testimony on this subject must be of great weight, states that the Raja could on emergency assemble a body of 8,000 men, and observes this could be further increased by about half

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* It is already been seen that Kodagu could at one time raise a body of 12,000 men. In 1799 Tippu had from 1,500 to 2,000 Kodagus in his service; they had been circumcised and were called Chelas. 4,000 men joined Lord Cornwallis in 1792; we are not particularly told what numbers were brought forward in 1799, but frequent mention is made of more than 5,000 having on different occasions acted with the British.

the number of peons, variously armed. If however the number capable of bearing arms be fixed at about 6,000 or 7,000 men it does not appear probable their amount will be much overrated; and such a body must be looked on of course as constituting the whole strength of the country. In this number are included 200 or 300 peons, natives of Mysore and the Ceded Districts, who however they might add numerically, could contribute but little in point of efficiency.*

In estimating the military force of this little territory, the Coorgs principally, if not entirely, have been taken into consideration, they only can be regarded as forming it. Various other castes that compose its population could not be said to augment in any measure its military strength, being more conspicuous for the passive virtues which mark the character of the Hindu of the peninsula, than distinguished by the more active qualities for which these mountaineers are remarkable.

When fully accoutred, the Kodagu appeared a moving armoury. To the matchlock was added a large knife or short sword, which, as each individual must depend on his own personal exertions for security, he was skilful in the use of. This weapon invariably formed a part of the dress of every Kodagu, who may be said to plough his field with his sword by his side. It had no sheath, and was fixed in the tourunuy or belt by a slight spring, from which it was easily disengaged. The prevalence of fire arms however rendered this weapon more formidable in appearance than reality, as in most instances there would not be an opportunity of using it. In addition to these arms, a small knife is worn in front under the sash, it is however more intended for domestic than offensive purposes, and stands the wearer in as many uses as Hudibras's little dagger.

The reign of Haidar and his son developed in some measure the power of this little State, and its history during that period may afford no bad criterion by which to estimate it. Holding no place in the scale of political importance, in a military point of view it owed the little consequence it might possess to its geographic site, and its strength to the woody defiles that guarded the approach to it. But it was every way too feeble for the exertion of its power of aggression under any circumstances to be an object of much solicitude to its neighbours. The woods, offering a place for concealment, and giving a safety in flight that could not be hoped for from resistance, necessarily inspired these mountaineers with a confidence that enabled them at once to surprize securely and elude pursuit. Their hostility would be an evil, but though daring as freebooters

* Those men received five rupees a month, but were neither regularly paid nor well clothed.

they were incapable of making any permanent acquisition; their incursions, though sufficiently destructive, were short and predatory: as a body they ceased to be formidable when they emerged from the security of their forests.

Some further details are obtained from Captain Le Hardy's *Report* for 1834, the year of the assumption of the government by the British.

Land tenures.—The different tenures on which land was held in Coorg at that time are thus described. The whole of the arable land within the barriers of Coorg was divided into vargas or farms. In the more fertile taluks these farms consisted of from 200 to 1,500 butties of wet land, besides a large quantity of high land, bearing no assessment, which was attached to them: but in the more hilly parts of Coorg to the north of Mercara, where the valleys are so narrow, steep and rocky, that a very small portion only of the soil is susceptible of cultivation, few vargas exceeded 70 butties of paddy land, and there were some which were composed of not more than 10 or 15 butties.

The unassessed dry land was divided into two classes, denominated *Báne* and *Barike.* The first of these terms was applied to high forest land from which the farm was supplied with wood, manure, &c., &c. The Barike was a low swampy inferior description of soil on which the cattle are turned out to graze. These two composed the greater portion of most estates, but very little dry land was ever cultivated by the Coorg population, beyond a small patch of garden ground adjoining the farm yard, the produce of which (consisting of plantains and vegetables) was seldom more than sufficient for the family consumption. In farms occupied by inhabitants of other castes, small pieces of this land were occasionally found planted with chillies and tobacco, and here and there a few acres cultivated with ragi or koolti; but the latter was of very rare occurrence except in the náḍs to the north of Haringi river, where there is barely room for the cultivation of paddy.

Although all jamma ryots enjoyed the privilege of claiming land to any indefinite extent, upon the jamma tenure of 5 rupees per annum for every hundred butties of land, they could only hold it on these terms after being invested with the proprietary right to the soil by the payment of the donation of 10 rupees, termed *nazar kánike*; neither could they cultivate land on jamma tenure except on taking entire vargas, and on paying rent for the uncultivated as well as the cultivated fields

of which they were composed. When part only of a varga was taken, the portion occupied was invariably held, by jamma as well as ságu ryots, on ságu tenure, and was assessed at 10 rupees per 100 battis; on which terms most jamma ryots cultivated pieces of land in addition to their jamma or hereditary estates, which were assessed at 5 rupees per 100 battis of land.

The estates of jamma ryots were composed of from one to four or five vargas, according to the size of the family; which amongst the inhabitants of the Coorg caste frequently consisted of 20 or 30 members, and occasionally of as many as 50 persons residing together. Previous to Tippu's invasion, division of property or separation of families very rarely took place amongst the Coorgs; and it is said that it was not uncommon to find 35 or 40 grown up male relations, and many families consisting of upwards of 120 and even 150 members, living under the same roof; but, of late years, instances occasionally occurred of relations dividing the family property and taking separate farms. This however could be done only by the consent of all parties; for according to law or usage, any individual separating himself from the family in opposition to general wish could claim no share of the common stock, he was viewed as an outcast by the remainder, and was left to depend entirely on his own resources and industry for the means of livelihood. The most aged was generally regarded as the master of the house. The estate was registered in his name and the whole of the family property as well as the services of its inmates were considered as being at his disposal.

The Rajas appear to have rather encouraged than otherwise, the separation of families, probably as a means of decreasing the practice of polyandry as well as with the view of extending cultivation. The generality of the Coorgs however still viewed any deviation from this ancient custom with the greatest abhorrence, considering the separation of brothers (under which denomination is comprised the whole of the males of each generation living under the same roof, however distant their connection), or their forming independent connections, as the most serious calamity that could possibly befall a family. To this feeling may in some measure be ascribed the desire which the Divans so strongly expressed that the law prohibiting Coorgs from leaving the country should still remain in force, apprehending probably that by constant intercourse with the inhabitants of Mysore they might imbibe ideas opposed to these customs.

No remission was ever made from the assessment of ryots holding land on jamma tenure, except in very extreme cases of calamity; such as the death of several members of a family, the entire destruction of property by fire, or the loss of a large number of cattle from the epidemic which very frequently prevailed in this country. They might however claim remissions when the produce of their lands had been so meagre as to render it advantageous to them to hold their estate on ságu tenures, that is, to pay 10 rupees per 100 battis for the quantity of land which had been cultivated instead of 5 rupees per 100 battis for the whole farm. When this was done a deduction was made from the rent of such fields as had produced no return or a very indifferent crop.

The Government demand against a jamma ryot possessing an entire farm composed of 300 battis of land, was as follows:—

			Rs.	As.	P.
Assessment at 5 rupees per 100 battis of land, for 300 battis		...	15	0	0
Ghee tax Dhuli batta House tax	The same as paid by ságu ryots	...	2	7	0
	Total Government demand......		17	7	0

As most vargas were originally so formed as to contain a mixture of good and bad land, it generally happened that at least one-sixth and frequently as much as one-third of estates was left uncultivated; or produced so meagre a crop as barely to repay the expense of cultivation.

Calculating the quantity of land of this description to amount to a quarter of the whole estate, the Government demand on a jamma ryot for a farm composed of 300 battis of ordinary land (*i. e.*, producing 60 battis of paddy per 100 battis of land) was, according to the average market price at this time, about 19 per cent of its gross produce; and it is probable that many jamma ryots of Surlabi and other nads to the north of the Haringe river, light as this rate of assessment appears to be, paid fully 25 per cent of the produce of their crops.

The following is a statement of the number of jamma ryots and quantity of land held by them in 1834:—

No. of Families.	Quantity of Land in Battis.	Extent in Cawnies.
31	15 to 50	1 to 2½
251	50 to 100	2½ to 5
652	100 to 200	5 to 10
583	200 to 400	10 to 20
423	400 to 800	20 to 40
48	800 to 1,000	40 to 50
24	1,000 to 1,500	50 to 75
7	1,500 to 1,800	75 to 90
4	1,800 to 2,000	90 to 100
1	2,916	145
1	3,170	158½
Total......2,025		

It is said that the Rajas used occasionally to naturalize individuals whose families had long held land in the country, and to confer on them the rights and privileges of jamma ryots. This appears, however, only to have been done as a particular mark of favour; for there were now many individuals numbered amongst the second class of ságu ryots whose families had held lands in Coorg upwards of 60 or 80 years.

Ságu tenure, at 10 rupees per 100 battis, was the assessment which was originally fixed by Vira Rajendra on the whole of the arable wet land within the barriers of Coorg. But the Coorgs had never paid this amount of rent except under peculiar circumstances; it was applicable only to inhabitants of other castes, who not being deemed qualified to carry arms in the service of the Rajas, were called upon to pay the full amount of tax. This class of ryots were, however, required to perform all other services not of a military nature. These services appear to have been at first very light and to have continued tolerably so until 1811, in which year the construction of the palace at Mercara was first projected. From that period the labour demanded from these ryots continued to increase in severity, until it at length became so oppressive that most of them were glad to obtain exemption from the performance of all duties to the Sarkar by being transferred to the next class, or ságu ryots paying 12 rupees per annum per 100 battis of land. They were at liberty to be so transferred under a regulation of Vira Rajendra's Hukumnama, which specifies that any ságu ryot who represents his inability to render service to the Sarkar, shall be exempted from its performance, and from the payment of the ghee tax and dhuli batta, on paying 12 rupees besides the house tax.

So long as the exaction of labour remained moderate, few availed themselves of this law. Lands were held on the latter tenure only by emigrants from Mysore and the neighbouring districts, who being viewed as foreigners without ties or attachments to the country, were not considered admissible to the same privileges as the more ancient inhabitants. They were at liberty to leave the country whenever it suited their convenience to do so, and accordingly, neither feudal services nor the usual tokens of allegiance were required of them. Coorgs found guilty of the commission of heinous crimes were disfranchised and disgraced by being transferred to this class.

Such appears to have been the composition of the ságu ryots rated at 12 rupees before 1811, but the extra labour then required very soon

rendered the tenure general throughout the country. On referring to the accounts of 1808, the oldest which exist in the cutcherry, it appears that there were at that period only 281 of the second class of ságu ryots, and 1902 of the first class; but in 1815 we find the number of the second class increased to 1090, while only 386 remain of the first class; and the number of ryots removed from the first to the second class went on increasing from year to year until there remained in 1825 only 276 of the former.

About this period the increased demand for labourers, owing to the new buildings which were then erected at Mercara, led to ságu ryots paying 12 rupees being put in requisition on emergent occasions to assist in bringing in materials for the works in progress. These demands gradually increased in frequency until custom became a law, and latterly the second class of ságu ryots had been considered subject to the performance of nearly, if not precisely, the same duties as were required of them when they paid only 10 rupees. No transfers from one class to the other had consequently taken place for some years past. The number of first class in 1834 was 266, and of the second 1,937.

The difference in the demand against the two classes was not so great as might at first sight be supposed. The former having the ghee tax and dhuli batta to pay, which the latter had not. Taking 300 battis as the quantity of land cultivated by the greater number of ságu ryots, the Government demand against each class differed as follows:—

First Class.

	R.	A.	P.	R.	A.	P.
Land rent for 300 battis at 10 Rs. per 100 battis of land ...	30	0	0			
Ghee-Tax at ½ seer Ditto 1¾ seers value at	0	7	0			
Dhuli batta at 1½ battis of paddy	1	0	0			
House Tax	0	9	7			
Total Government demand				32	0	7

Second Class.

	R.	A.	P.	R.	A.	P.
Land rent for 300 battis of land at 12 Rs. per 100 battis ...	36	0	0			
House Tax	0	9	7			
Total Government demand				36	9	7
Difference				4	9	0

The produce of 100 battis of land, in most parts of Coorg, varied from 40 to 70, and at most to 75 battis of paddy; 300 battis of ordinary land may thus be estimated as yielding on an average about 180

battis of paddy, and the same quantity of the best description of land as yielding not more than 210 battis. Converting these crops into money at the average market price of paddy as it sold in the greater part of Coorg during the collection of kists in 1834, *viz.*, 6¼ battis per Bahadri hoon (4 rupees,) the Sarkar share of the produce of land held by a ságu ryot of the first class was about 28 per cent of an ordinary crop, and about 24 per cent of the produce of the best land ; and if held by a ságu ryot of the second class the share of the produce of the ordinary description was 32, and of the best 28 per cent.

But this calculation applies only to the more level parts of Coorg, for there are some nads, especially in the hilly districts to the north and west of Mercara, the most productive parts of which it appears never yield more than 50 or 55 battis ; 45 battis of paddy per 100 battis of land being esteemed an ordinary crop ; besides this, the market price of the grain is occasionally lower than above estimated. This year, paddy was selling at Virarajendrapet and in Kiggatnad at 7 and even 7½ battis per Bahadri pagoda (4 rupees.) Calculating at this rate, it will be found that a large portion of the ságu ryots of the second class had Sarkar demands to pay amounting frequently to 40 or 45 per cent of the gross produce of their lands.

Ságu ryots pay only for the fields which they actually cultivate, and they are considered entitled to a remission of part of the rent of such lands as may have yielded a scanty crop.

The following statement of the number of ságu ryots, and quantity of land cultivated by them during this season, will afford some idea of the condition of that class :—

No. of Families.		Cultivating Battis of Land.	Extent in Cawnies.
1st Class.	2nd Class.		
9	25	Under 20	Under 1 Cawnie
44	149	20 to 50	from 1 to 2½
49	290	50 to 100	„ 2½ to 5
66	260	100 to 200	„ 5 to 10
56	280	200 to 300	„ 10 to 15
22	554	300 to 500	„ 15 to 25
20	216	500 to 700	„ 25 to 35
0	158	700 to 1,000	„ 35 to 50
0	5	1,000 to 1,600	„ 50 to 80
266	1,937		

A number of petitions were received from ságu ryots of the second class, applying to be transferred to the first class. The Divans recommended the measure; and although there was no precedent of any ságu ryot of the second having been re-admitted into the first class, still the request did not appear unreasonable, considering that the additional amount of tax was imposed at their own solicitation with the view of purchasing exemption from the performance of services to the Sarkar, which all ryots were now alike relieved from.

The Divans further suggested that ryots originally belonging to the second class be also transferred to the first class; and that all strangers be in future allowed to cultivate land on the latter tenure. They grounded their recommendation on the heaviness of the assessment paid by the second class of ságu ryots, and they conceived that the measure would eventually occasion an increase of revenue, from the additional quantity of waste paddy land which many would in consequence of the reduction be induced to bring under cultivation.

It has been shewn by the foregoing statements that the rate paid by this class, instead of being, as it appears *primâ facie*, a light assessment, was frequently quite the reverse, being seldom less than 30 and frequently upwards of 40 per cent of the gross produce of the land.

Jamma ryots had also a right to be assessed on the same terms as ságu ryots, when, owing to want of means, less than half the land of which their estates were composed had been cultivated. Petitions were received from a few ságu ryots, praying to be admitted to this class on the score of long residence. They also represented that the boon was offered to them by the ex-Raja; but that in consequence of the corresponding obligation of military service, which their acceptance of it would have involved, they preferred remaining as ságu ryots; and that they therefore refused to enroll themselves as jamma ryots.

Land was held on *umbali tenure* at three different rates, *viz.*, at 3, 2½ and 1 rupee per annum per 100 battis. Estates were granted on these terms as a reward for services; but ryots possessing them had the same demands to pay as jamma ryots in respect to dhuli batt and to the house and ghee tax.

Persons enjoying estates free of tax, were exempted from the payment of all other Sarkar demands, and they were allowed to sublet their lands; but, when they did so, it could only be on the common ságu tenure, *viz.*, at 10 Rs. per 100 battis.

The foregoing tenures were applicable to the whole of the country within the barriers of Coorg, including Kiggatnad; but they did not affect Yelusavirashime or the small patch of country at the foot of the ghats. The whole of this taluk was, in the same manner as the land within the barriers of Coorg, divided into vargas, which were composed of wet and dry ground in about equal proportions; the assessment being regulated at one-sixth of the estimated produce of the former, converted into a money rent of 5 battis per Bahadri hoon (4 Rs.)

For some years after the annexation of Yelusavirshime to Coorg, the entire management of its revenue was left to the Patels, to whom the villages were farmed for a certain amount, which was settled annually between them and the Sarkar; but this system having been found to occasion much oppression to the lower classes of ryots, and to be in other respects objectionable, was discontinued by Vira Rajendra, who substituted for it the ryotwar system, and in 1806 ordered the whole of the lands of that taluk to be surveyed precisely in the same manner as the country within the barriers. The name, size and estimated produce of each field were ascertained and registered; but it does not appear that any alteration was made in the actual assessment, except in equalizing the rent of some fields which were considered disproportionably assessed. The *beriz*, or amount at which villages were rated, remained the same as it was before the survey; and it continued unaltered to this day.

In the registers, 100 square kols or one cawnie of the first sort of wet land, was estimated as producing 25 battis of paddy, valued at 20 Rs. and was assessed at Rs. 3—5—4. The produce of the second kind of land was estimated, valued and assessed at nine-tenths of the above; and so on, to that of the worst description, which was calculated as producing one-tenth of the first kind; and was assessed accordingly. The estimated average produce of Yelusavirshime being thus calculated at $13\frac{3}{4}$ battis of paddy per cawnie, valued at Rs. 11—0—0, and assessed at Rs. 1—13—4, while an equal extent of land in Coorg was estimated according to the registers, as yielding $19\frac{3}{16}$ battis of paddy, valued at Rs. 15—5—7, and assessed at Rs. 1—14—$8\frac{1}{2}$.

The land accounts of Yelusavirshime were kept in kandagas and kolagas, 20 of the latter forming one of the former, which as a grain measure was equal to 2 Coorg battis. Applied to land, it may have been originally intended to indicate the quantity of seed required for certain fields; but the extent, produce and assessment of one kandaga

now differed so much from another, that no estimate could be formed of the size, fertility, or value of pieces of land which were designated by this measure. It varied in area from $2\frac{1}{2}$ to $5\frac{1}{2}$ cawnies ; in fertility from 20 to 90 battis of paddy ; and in the amount of assessment from 3 to 16 Rs.

The ryots of Yelusavirshime were divided into two classes ; one consisting of aboriginal inhabitants, by whom the greater part of land was held direct from Government on the above tenure ; the other was for the most part composed of emigrants from Manjarabad and other neighbouring districts of Mysore, who cultivated land as tenants of the former, on *wáram* tenure, which consists in sharing with the landlord the gross produce of the crop whether wet or dry.

The system of subletting Sarkar land was at variance with the laws of Coorg ; but it appears to have been allowed in Yelusavirshime until four or five years ago, when this practice was prohibited by the ex-Raja. It is said, however, that more than half of the land of that taluk had been monopolized by the Patels and their relatives, and was still sublet by them on waram tenure.

Most of the ryots who held land on waram tenure were of wandering unsettled habits. They remained stationary for two or three years, and then proceeded to other parts of the country, or returned to Mysore, and the land which they occupied was taken by other ryots of the same caste, who arrived in the country as their predecessors did, not only unprovided with cattle but very frequently without even the means of subsistence. It would be impossible for people so circumstanced to cultivate on the ordinary ságu tenure ; but on applying for land on waram tenure, both food and agricultural stock were readily supplied by the Patel, who recovered in kind, in one or two yearly instalments, the value of the grain and cattle which he may have furnished.

It is moreover said that the poorer classes of ryots preferred cultivating on these terms to paying a specific amount in money, which could only be raised by them at very considerable loss and frequently only by the sale of their cattle : a means which the poorer classes of ságu ryots were often obliged to resort to in order to realize the first kist, not only in Yelusavirashime but in all parts of Coorg.

However strong may have been the arguments in favour of Patels being allowed to sublet the lands of their villages on waram tenure, there can be no doubt that the system, as practised in Yelusavirashime,

had been productive of much oppression, and that the wretched condition in which the lower classes even of the aboriginal inhabitants of that taluk were found was in a great measure ascribable to it. During the settlement of the jamabandi, several instances were brought to notice of ryots having been dispossessed of their lands by the district officers. Some cases were proved to be most unjustifiable; but the most general cause of complaint was the result of a custom, which had long prevailed in that taluk, by which ryots were required to give up a portion of their land to new settlers when the Patel had not a sufficient quantity of Sarkar land at his disposal to supply them with.

The proportion of dry arable land attached to a piece of paddy ground assessed at 16 rupees, varied from 1 to 2½ cawnies; and the value of its gross produce, consisting generally of ragi, kulti or gingeli, was estimated at from 4 to 9 or 10 rupees. This portion was never assessed, except when taken for cultivation without the wet land; in which case it was held from the Sarkar on wáram tenure. Waste grazing and forest land was not, as within the barriers of Coorg, attached to estates; but was considered as common to the village to which it belonged.

It being contrary to law to sublet land rented from the Sarkar on common ságu tenure, it was found impossible to obtain a correct statement of the number of wáram ryots; it is, however, supposed that there were about 600 or 700 who held land on these terms. Their means were of course extremely limited, few possessing more than a couple of bullocks.

Estimating at 45 battis of paddy the produce, and at 12 rupees the assessment, of an ordinary piece of land capable of being cultivated by one plough, the profit accruing to a ryot who sublet land on wáram tenure would be about as follows:—

	Rs.	As.	P.	Rs.	As.	P.
Half share of crop, *viz.* 22½ battis valued at 5½ battis for 4 Rs.	16	6	0			
Estimated value of ½ the produce of unassessed dry land attached to paddy ground	3	0	0			
				19	6	0
Deduct Government Demand—						
Land rent	12	0	0			
Butter tax	0	0	7½			
Seed generally given to the cultivator by the person who sublet the land ...	1	7	3			
				13	7	10½
Clear profit to a ryot subletting a piece of land capable of being tilled by one plough				5	14	1½

The ryots of Yelusavirashime were not called upon for dhuli batta, but they had to pay the house tax, and instead of ghee tax one in butter.

A piece of land assesssed at 16 rupees, which was the quantity cultivated by the greater number of ságu ryots, yielded from 50 to 70 battis of paddy. The Sarkar demand against the ryot may therefore be calculated as bearing the following proportion to the produce of his crops:—

Best land in an ordinary season if possessed by substantial ryot.

	Rs.	As.	P.
Produce of the best paddy land, 70 battis, valued at the market price of this year in Yelusavirashime *viz.*, 5½ battis for 4 Rs	50	14	5
Extreme value of the produce of the unassessed dry land attached to the above	8	0	0
Produce of the garden (unassessed) occasionally disposed of in the market	3	0	0
Total utmost produce of a farm the paddy land of which is assessed at 16 Rs.	61	14	5

Inferior land if possessed by a ryot in ordinary circumstances.

Produce of paddy land, 50 battis, valued as above ...	36	5	10
Value of the produce of an inferior piece of dry land attached to paddy land	4	0	0
Rs.	40	5	10

Government Demand.

Land rent	16	0	0
House tax	0	9	7
Ghee tax	0	0	7½
Total Government demand.. ...	16	9	2½

The Government share thus amounted to about 26½ per cent of the produce of the best description of land, possessing the advantage of having a superior piece of dry ground attached to it, and of being situated in the neighbourhood of the market of Kodlipet, and to about 40 per cent of inferior land in an ordinary year.

The following statement exhibits the quantity and assessment of land held by the ságu ryots of Yelusavirashime:—

Number of Families.	Assessment paid by each.	Estimated extent of land.
102	Paying less than 4 Rs.	Under 1 Cawnie.
270	from 4 to 12 Rs.	1 to 4
415	12 to 20	4 to 7
167	20 to 30	7 to 11
175	30 to 40	11 to 15
45	40 to 50	15 to 19
35	50 to 60	19 to 22
11	60 to 92	22 to 30

Total 1,220, cultivating altogether land assessed at pagodas 4,989, or Rs. 19,956.

There was no assessed dry land within the barriers of Coorg, except a few fields in two of the nads bordering on Mysore, the beriz of which amounted altogether only to Madras Rs. 123—3—2, but more than nine-tenths of this was lying waste. Dry cultivation prevailed only in Nanjarajpatna and in the north part of Yelusavirashime, where there was a scarcity of water for the purpose of irrigation. Its extent in those taluks was calculated at about 13,000 cawnies, the assessment of which amounted to Rs. 7,478—1—10; but somewhat more than half of this was now cultivated. The produce consisted principally of ragi, kulti and gingeli; but tobacco, chillies, cotton, hemp, linseed, taviery, baller, and a variety of other plants commonly grown in Mysore, were also cultivated in small quantities.

The land was divided into fields and pieces of ground, denominated in the registers *sargis* and *tunds.* A tund (the Canarese word for a patch of ground) varied in area from 15 kols to 12 cawnies; but one or two cawnies was the ordinary size of these divisions. A sargi was composed of from one to eight tunds.

The name, situation, size and extent of each tund was minutely specified in the registers; but no mention was made of their estimated produce as obtained with regard to that of wet land; so that it was difficult to ascertain the precise principle on which the assessment was fixed. The Sarkar share was, however, estimated as being about one-sixth of the gross produce, but there were many reasons for believing that it approached nearer to a fourth or even to a third of it. The deplorably wretched condition of the ryots cultivating dry land would lead to this inference; but the fact that many of the poorer classes often preferred cultivating it on waram tenure, was a strong proof of such being the case.

It was customary in Nanjarajpatna for 3 or 4 families, and sometimes a greater number, to unite together in cultivating pieces of dry land; each ryot contributing his share of labour and of agricultural stock according to his means, and receiving a corresponding proportion of the produce of the farm. Three or four of these associations, which were called a *wull kula* (the Canarese word for family), were generally found in each village, and occasionally as many as six or eight. Land so cultivated was entered in the detailed accounts in the name of the ryot who managed the farm; and he was held responsible for the payment of the Sarkar demand against it. The butter tax was fixed on farms; but, the house tax was collected from each ryot.

The regulation regarding the partial remission of the assessment on wet land, on being brought under cultivation, applied equally to dry land; but when the latter had lain barren not more than five years, (under which period the whole of the assessment was leviable on it), it was generally held from the Sarkar on waram tenure for two or three years, or until the land had undergone a sufficient course of tillage to fit it for the reception of ragi. The first crops consisted of kulti and gingelli, which do not require a rich soil, and thrive tolerably well without the assistance of manure. But it is said that the produce of these crops alone, if sold, would not realize a sum equal to twice the assessment settled on the land; and that ryots preferred therefore, giving up half the produce instead of paying the fixed rent. There were some pieces of land, the soil of which was so poor, that only kulti would thrive on them; these also were occasionally held from the Sarkar on waram tenure.

The tax on this description of cultivation was regulated by the quantity of seed which certain pieces of it were calculated to require; 1½ mudis of the produce of the crop being rendered for every mudi of seed sown. These lands were assessed by two Parpategars, assisted by their shanbhogs and a few intelligent ryots residing near the summits of the ghats, who were selected and set down for the purpose of surveying them at the beginning of December every year.

Patches of *kumri* land were found in all parts of Coorg; but, it was not liable to assessment; nor was it ever taxed, except when cultivated on the sides or at the foot of the ghats. There were 79 families of Kurumbars from whom the tax was collected; but it is said that between 200 and 300 families, residing in the deepest recesses of the elephant

jungles bordering on Mysore, lived on this sort of cultivation, free from all Government demands.

Besides the land which was held under the foregoing tenures by different classes of ryots, there was a large quantity which had been alienated to the office of the Patels of Yelusavirshime and Nanjarajpatna, and for maintenance of religious establishments in all parts of Coorg, half of the assessment only of which had been relinquished by the Sarkar. This was termed *jodi* land.

Within the barriers, land enjoyed under this tenure differed very little from that which was held by jamma ryots. The amount paid to the Sarkar was the same. It could not be sublet, and if left uncultivated, it was, like jamma land, at the disposal the district officers; and it might be given by them to any ryot desirous of cultivating it, on ságu tenure. The difference in the latter case was that when so disposed of, half of the assessment was paid to the Sarkar, and the other moiety to the establishment to which it belonged. Another point in which it differed from jamma land was that no assessment was paid for uncultivated portions of it. The holders of jodi land in Yelusavirashime were allowed to sublet it on waram tenure, and in that taluk the greater part of it was so disposed of.

No particular pieces of land were formerly required for this purpose, as these establishments were supplied with necessaries from the Raja's stores ; but there being now no means of maintaining them, the Divans recommended that the land be attached to the dewals on jodi tenure. The quantity so required in the panniyas within the barriers, amounted to 5106¼ battis of land, and in the panniya of Sampaji to $15\frac{1}{32}$ mudies ; the whole assessed at rupees 263—5—0. Six kandagas of land assessed at 50 rupees in Yelusavirashime, and 800 battis of land assessed at 80 pagodas, were resumed by the Sarkar when the land assessment was remodelled by Vira Rajendra; and in lieu of the land, the establishments were allowed to levy a transit duty of two parkas (or 8 pice) on each bullock load of goods passing by their pagodas. As this privilege was no longer sanctioned by Government, applications were now made requesting that the land might be re-attached, as formerly, to the pagodas on jodi tenure. An allowance of 400 rupees per annum was solicited for the purpose of celebrating the jatra at the Falls of the Lakshmantirtha

river. It appears that this is considered a place of peculiar sanctity and that pilgrims used formerly to resort to it in the same manner as they now do to the source of the Kaveri; but the festival was discontinued about thirty years ago, in consequence of Vira Rajendra having after Tippu's invasion of this country prohibited all communication with Mysore, Wynad and Malabar by the paths leading through the jungles on the south-east and west boundaries of Kiggatnad. The supplies of rice and other articles, which used to be furnished from the Raja's stores for the performance of the jatra were therefore withheld; but it is said that Vira Rajendra promised to grant them again as soon as circumstances would admit of the restrictions on the egress and ingress of pilgrims being removed. As the roads throughout that part of the country were now thrown open to travellers, the sum above mentioned was accordingly solicited in lieu of the allowances which were formerly supplied in kind.

It is said that *dhuli batta* and the *house tax* were formerly the perquisite of the district officers, by whom it used to be collected and appropriated as the only remuneration for the duties of their offices, but since the land assessments were remodelled by Vira Rajendra, this tax had been carried to the account of the Sarkar. During the ex-Raja's time it was customary for Subedars to retain a portion of it for the purpose of being advanced to ryots who required takavi, and to assist, by the gift of a few battis, others whose circumstances, owing to the failure of their crops or from other losses, demanded this indulgence. The remainder was transmitted to Mercara, with the produce of the panniyas.

Its collection within the barriers of Coorg was regulated as follows. Ryots cultivating less than 25 battis of land paid no dhuli batta. From 25 to 50 battis of land they paid $\frac{3}{4}$ of a batti of paddy; and for 50 and upwards $1\frac{1}{2}$ battis of paddy, except in Gaddinad and Yedenalknad, where instead of the above, three hunvies (a measure consisting of the 40th part of a batti) were collected in addition to every rupee paid for the land rent. Dhuli batta was not paid in Yélusavirashime, nor Nanjarajpatna; except by the ryots of four villages, to which were attached paddy fields; neither was it paid by ságu ryots of the second class in any part of Coorg. This year 3323 battis and $10\frac{3}{4}$ seers of paddy were realized from this tax, the whole of which was applied

as heretofore in assisting ryots requiring advances of takavi, to be recovered from them in January and February following.

The whole of the cultivating classes of the Nads to the south of the Haringi river, and of Surlabinad to the north of it, paid house tax at the rate of 1½ Bahadri fanams or Rs. 0—9—7 per family; and the same amount was paid in the remaining divisions of Coorg by all classes except Pariyas, who in Yelusavirashime, Nanjarajpatna, Gadinad, and Yedenad paid only half that sum.

Merchants and other classes paid according to their caste or trade as follows:—

Class.	Bahadri Fanams.	Qr.	P.	Rs.	As.	P.
Merchants of the highest Devangadi caste, practising any profession or trade	9	0	3	3	10	10
Other merchants of the 1st class	8	0	0	3	3	2
Do do 2nd class	5	2	3	2	4	5
Do do 3rd class	2	3	1	1	2	0
Do do 4th class	2	0	0	0	12	0
Kiruganiga or oilmakers of the 2nd class	5	2	2	2	4	10
Weavers, 1st class	5	2	3	2	4	5
Do 2nd class	3	0	0	1	3	2¼
Common tradesmen	2	0	0	0	12	10
Dhobis and Barbers	2	1	0	0	14	5
Goldsmiths	2	1	0	0	14	5
Iron and brass mongers, &c., pay in Coorg above the Ghats ...	2	1	0	0	14	5
Do do below the Ghats ...	2	2	0	1	0	0
Potmakers 1st class	2	1	3	0	15	7
Do 2nd class	2	1	0	0	14	5
Coolies of all castes above the Ghats	0	3	0	0	4	10
The proprietors pay for their slaves of the Badaga caste ...	0	3	0	0	4	10
Do for their slaves of the Kembatti caste ...	0	2	0	0	3	2½

The *ghee tax* was leviable in kind from all classes who paid dhuli batta within the barriers of Coorg, at the rate of one *patta mahu* (a measure of ghee weighing 50 rupees) valued at 0—2—11, for every 100 battis of land at which the ryot's estate was rated. In Yelusavirashime, ½ a seer of butter, weighing 77½ rupees, valued at 7½ pice, was paid for every 16 rupees at which the ryot's farm was assessed, or as it was called, "for every plough." In Nanjarajpatna each *kula* paid, without reference to the extent of the farm, 4 patta seers of butter, weighing 137½ rupees, valued at 5 annas.

This tax was termed by the Coorgs "Huttari Tuppa," which signifies "harvest festival ghee." It was collected at the beginning of the monsoon: and it used to be sent to Mercara, to be used, it is said, at the

Huttari festival, which takes place at the beginning of December. The quantity of ghee and butter to be collected on this account, this season, amounted of the former to 44 battis and $22\frac{3}{8}$ seers, and of the latter to 34 battis and $37\frac{5}{8}$ seers, altogether valued at Rs. 1,397—5—2.

They state that its name implies, and it has always been understood by the ryots, that the object of this tax was to afford the means of celebrating the harvest festival ; at which period, it was customary for the Coorgs to assemble at Mercara, to express by songs, dancing, and rejoicing, their attachment and devotion to the Raja, in return for which attention they were treated to an entertainment, which frequently lasted several days together. They observed that these ceremonies were impracticable under the present form of Government ; and therefore, that as the object no longer existed for which the ghee and butter were supplied, the collection of the tax should also cease.

The accounts of Coorg were kept in Bahadri huns (or pagodas) fanams, quarters, and purkas ; 8 of the latter, make one fanam, and 10 fanams one pagoda. The exchange of this coin was regulated by Vira Rajendra's Hukumnama at 4 Madras rupees. Its intrinsic value was, it is said, equivalent to that sum ; but it seldom passed current in the bazar of Yelusavirashime for more than Rs. 3—14—0 or Rs. 3—14—6.

In Yelusavirashime, the land assessment and the settlements with the ryots were all calculated in this coin ; and a great portion of the kists from that taluk were found to be composed of it ; but there is reason to believe that the assessment was generally collected from the ryots in rupees and annas, or silver fanams ; and that the gold coins were substituted for the silver ones in the cutcherries, or by the Patels. There is no doubt that a large sum was made every year in this manner by the district officers or their agents.

The fluctuation in the exchange of the coin in which the land was assessed, was made a subject of grievance by the ryots of Yelusavirashime. They represented that owing to the scarcity of gold, they were obliged to pay their kists in silver at the rate of 4 rupees per Bahadri pagoda ; while the current value of that coin was Rs. 3—14—0 ; and that they thus paid 2 annas per pagoda of land more than it was assessed at. And they requested that the rate of exchange at which their kists were received might correspond with the current bazar rate.

" We left Mercara in order to settle the jamabandi, at the beginning of December, and remained out until the end of March, halting two or three days in each nád to review and settle its accounts, &c. In the taluks of Coorg Proper this was everywhere very easily effected. The business consisting of little more than the mere form of reading over to the ryots the detailed statements of the quantity of land cultivated, and amount of assessment payable by each. There were no complaints, no disputes, no cases of litigation between the ryots . all appeared contented. Indeed, nothing could be more satisfactory than the general condition of the people in Coorg Proper ; nor more flattering than the reception which we everywhere met with from the inhabitants.

But the state of Yelusavirashime was very different. There was scarcely a ryot of that taluk who had not some serious cause of accusation to prefer against the district officers ; and from the investigations which were instituted they are proved to have suffered every species of cruel oppression ; and to have been fleeced in every possible manner, by all possessed of the slightest authority from the Patels to the Subedar.

It is quite impossible to conceive any greater contrast than exists between the inhabitants of Coorg within the barriers, and those of Yelusavirashime. Amongst the former, mendicity is almost unknown ; and instances of litigation are of the most rare occurrence. All, even the very poorest of the ryots, appear to enjoy a share of happiness. They are well and warmly clad, and their dwellings, which are kept exceedingly clean, possess about them an air of neatness and of rural comfort which are found to co-exist only with the enjoyment of security and independence.

Coorgs are united by a strong feeling of clanship ; and they are exceedingly attached to the Divans, and to their district officers. Extortion is never attempted by the latter ; nor could it be so, for there can be no doubt that any attempt to exact an illegal demand would be met by refusal, followed if necessary by resistance. The people of Yelusavirashime, on the other hand, submit without murmuring to extortion from their Patels ; although redress is within their reach, they seldom seek it, but had rather fly the country than complain when unable to comply with unjust demands. The lower classes of that taluk, apparently from the long course of oppression to which they have been subject, are now reduced to the most abject state of indigence. Kodli-

pet and Sanivarsante are literally crowded with beggars; as also are the greater part of the villages bordering on Mysore. The appearance and bearing of the Patels and of their connexions, however, differ very little from that of the ryots within the barriers. They wear the Coorg costume, and they are generally as comfortably housed; unlike them, however, in character, they are exceedingly litigious among themselves; and they are represented as having been always very unruly and from the influence which they possess in their villages occasionally exceedingly troublesome to the Government."

The whole of the Patelships of Yelusavirashime, Nanjarajapatna and a few of Gadinad, Yedenad, and Ulugulu-mudgeri-nad were held by hereditary right; a small piece of land was attached to the office on jodi tenure, varying in extent according to the size and beriz of the village, from one to ten cawnies; and in the amount of its assessment from 2½ to 55¼ rupees. Besides this, the Patels were allowed a few perquisites, the most valuable of which was a donation for marriages which took place in their villages, on which occasion they were entitled to an offering of fruit, betel leaves, &c., accompanied by a present in money of from 3 to 7½ rupees, according to the caste of the parties.

They were to a certain extent held responsible for the due realization of the kists of their villages; and although not by law invested with the authority of disposing of the Sarkar lands, they appear to have been allowed to exercise that power in Yelusavirashime without question or control on the part of the Subedars or Parpatigars; and to this circumstance may in a great measure be ascribed many of the abuses which were brought to notice in that taluk. This subject was provided for in the Hukumnama, which specified that the disposal of Sarkar land on sâgu tenure should rest with the Subedar.

There were 195 Patels of this class, to whose offices land assessed at Rs. 3,717—8—0 had been alienated on jodi tenure. A few of these Patels applied to be allowed to hold free of tax the land attached to their offices, on the ground of its having originally been granted on these terms; but there was no proof of such being the fact, and no reason for recommending the measure.

In the remainder of Coorg, within the barriers, the Patels did not hold their office by hereditary right; they were selected by the people, and were confirmed in the appointment by the Parpategar of the nad. Al-

though they received no regular salary, the situation was formerly prized in consequence of its exempting the incumbent from the heavy duties to which all other ryots were subject at Mercara. Besides this they received, once or twice a year, presents of cloths and other articles from the Raja's stores; now, however, these officers were left without remuneration of any kind for the duties which they were called upon to perform.

There were 20 *Panniyas*, composed altogether of $46,872\frac{1}{2}$ battis of land within the barriers of Coorg, and of $51\frac{13}{16}$ mudis in Sampaji; and to which were attached 18 houses. There were also 168 predial and 1,055 disposable slaves attached to these estates.

The Divans were at first obstinately opposed to any plan which had for its object the emancipation of these slaves, on the principle that a measure tending to improve the condition of a portion would occasion a feeling of discontent amongst the whole of the remaining slave population of Coorg. After reconsideration, however, and on pointing out to them the improbability of Government sanctioning the *sale* of Panniya slaves, they furnished a memorandum which provided what appeared a simple and perfectly feasible means of meliorating the condition of the existing generation, and at the same time of emancipating their progeny without the risk of danger or inconvenience. They proposed that the Panniya slaves should continue to be considered the property of Government (with the view of preventing any feeling of discontent which their sudden emancipation would occasion amongst the remainder of the slave population), but, that instead of continuing to be employed on their present footing, they should be entrusted to the care of respectable ryots, who should be required to maintain them on the same terms as ordinary labourers, paying them the same rate of hire, demanding their attendance only during the working hours, and especially, allowing them the entire management and control of their family affairs, and the settlement of their children's marriages.

The rising generation were also to be *considered* the property of Government, but to be in reality perfectly free; except, first, in their being placed under the surveillance of the Patels of the villages which they might select as their place of residence, and secondly, in their being obliged to apply for the permission of the Sarkar when desirous of removing from one part of the country to the other. In other respects they were to be on the same footing as all the other ryots; to be allowed to culti-

vate land on their own account, or to work as labourers for whomsoever they chose.

Thus the condition of the present Panniya slaves would be very materially improved; while the rising generation were to be allowed almost perfect freedom, unless their conduct was such as to render it necessary to place them under guardianship in the same manner as their fathers were. This appeared as much as could be wished for, as a first step towards their entire emancipation. No serious impediments appeared to the plan being carried into effect, although it was possible that there might at first be some difficulty in placing the slaves on their new footing, and in securing to their posterity the privilege of free men; these difficulties might however be overcome by a little attention to their comforts on the part of the district officers, and by the assistance of a trifling advance from Government on their first establishing themselves as free labourers under the surveillance at the Patels of villages.

The apprehension at first expressed that the *sudden* emancipation of the Panniya slaves would occasion a feeling of discontent among the whole of the slave population of Coorg, may not have been unfounded; but it was exceedingly improbable that any inconvenience or danger would result from the plan now proposed, *viz.*, their being allowed to assume the privileges of free men by *degrees.* Indeed, the Divans, who were themselves extensive proprietors of slaves, would never have recommended the measure were there any, the slightest, grounds for entertaining any doubt on the subject. The adoption of the plan appeared to open a safe and easy road for carrying into effect a more extensive measure of emancipation hereafter should the present plan be found in practice liable to no serious objections.

The Devans also recommended that the slaves of which individuals were deprived by the ex-Raja, should be returned to their former owners, but no reason appeared why these should be made an exception to the rest.

British Administration.

At the time of the annexation of Coorg by the British, in May 1834, the limits of this little kingdom extended over a larger tract than now. But the two taluks of Amra-Sulya and Puttur below the Ghats, comprising an area of about 580 square miles, were at the request of the inhabitants then separated from Coorg and added to the Collectorate of South Canara. The remaining territory, which included the whole of of Coorg Proper, together with Kiggatnad on the south and Yelusávira on the north, incorporated with the kingdom, were formed into the separate Province of Coorg as at present existing, and placed under the Government of India.

The direct control, on the transfer of Colonel Fraser, the Political Agent, in October 1834, was vested in the Commissioner of Mysore, who was also styled Commissioner of Coorg. This arrangement still continues, and the affairs of Coorg ever since 1834 have been administered by the Commissioner, now Chief Commissioner, who resides at Bangalore, through a European officer of the Mysore Commission, styled the Superintendent of Coorg, whose head quarters are at Mercara, except during the monsoon when they are established at Fraserpet.

The Province is divided for purposes of administration into 6 taluks, comprising 24 náḍs, each of which is again subdivided into grámas or villages. These, in Coorg Proper, are made up, as already described, of a number of vargas or detached farms rather than of a collection of houses united into single group as usually understood by the term village. In Yelusávira and part of Nanjarájpatna taluk, the subdivisions, instead of náds, are called hoblis, as in Mysore, and in these two taluks the greatest number of regular villages is found.

The following are the taluks, &c., as they now stand :—

Taluk.	Area sq. miles.	Nads or Hoblis.	Gramas.	Houses.	Population.	Seat of Cutcherry.
Mercara	216·30	Nads 5	58	4,606	32,132	Mercara.
Padinalknad	367·06†	„ 5	56	3,315	32,350	Napoklu.
Yedenalknad	201·45	„ 3	52	4,156	31,104	Virarajendrapet.
Kiggatnad	403·25†	„ 4	63	3,199	27,738	Hudikeri.
Nanjarajpatna	261·27	{ „ 2 { Hoblis 2	115	4,252	26,159	Fraserpet.
Yelusavirashime	90·89†	„ 3	168	3,373	18,829	Sanivarsante.
Total * ...	1540·22	24	512	22,900	1,68,342	

*These areas have been furnished by the Superintendent, Revenue Survey. Those marked † are approximate.

Coorg is governed (says the Annual Report for 1872—3) under conditions differing in many respects from those which influence the administration of other parts in India. The Coorgs, like most highlanders, are essentially a conservative race. Although greatly superior in physique and in all manly attributes, and perhaps not inferior in solid intellectual capacity to the inhabitants of the low country, they are but a simple people, and have not as yet developed the subtlety and imitative power which characterizes the ordinary Hindu. In fact the state of society among them is more favourable to the preservation and development of the patriarchal virtues than to a high degree of mental culture, and the isolation of their houses—villages and towns being rare in Coorg—renders them less open to the influence of Government than the people of the low country.

For these reasons an orthodox Indo-British system of administration cannot be expected to produce the same results on the Coorgs as on the more advanced races of India. The Government moreover is under a pledge to respect all the civil and religious usages of the Coorgs, and has always guarded against the adoption of any measures which might appear to threaten the destruction of their nationality.

This protective policy is by no means uncalled for: inasmuch as the Coorgs proper only number 26,389, out of a population of 168,312, composed principally of Hindus. Hence the Coorgs who hold lands on jamma tenure are prohibited from alienating them, a restriction which was in force in the time of the Rajas, and which is absolutely necessary in order to prevent all the land in the Province from gradually falling under the ownership of settlers from the low country. And should the ownership of the soil, which rightly belongs to them as a nation, ever pass away from the Coorgs, not only will the independence and self-respect of a fine race be sacrificed, but the Government will be deprived of the services of a nation of warriors who in loyalty to British rule are second to no people or class of India, and whose country is in itself a stronghold.

In return for the light tenure on which they hold their lands, the jamma ryots are expected to render military service when called upon, and the duties of a rural police are entirely discharged by them. Lastly, Coorg has been excluded from the provisions of the Disarming Act, and a Coorg in full dress is never without the national knife and a rude gun of native manufacture.

The Superintendent of Coorg is the chief local authority, and exercises criminal, civil and revenue powers. He is assisted by two Assistant Superintendents, one a European officer and the other a Coorg. In judicial matters he is subordinate to the Judicial Commissioner of Mysore and Coorg, to whom appeals on the criminal side from the sentences of magistrates formerly lay. But some years back this anomaly was removed by investing the Commissioner of Ashtagram in Mysore with the powers of a Sessions Judge in Coorg. In revenue matters appeals lie direct to the Chief Commissioner from the orders of the Superintendent.

The various departments of Government, such as Education, Public Works, Conservation of Forests, Prisons, Registration, &c., are administered by the Heads of the same Departments in Mysore.

Each taluk is in charge of a Subedar (corresponding to the Amildar in Mysore) who is a Sub-Magistrate of the 2nd class, and has also civil and revenue powers within certain limits. Each Nad or Hobli is in charge of a Parpattegar: he has limited jurisdiction in revenue matters, but only those specially qualified have subordinate magisterial powers, or can decide civil suits involving small amounts.

Early System.

On the assumption of the Government of Coorg by the British, the existing administrative organization of the country was as little as possible interfered with.

From the Proclamation of Colonel Fraser in April 1834, we have already seen that he upheld the authority of the native officials, reserving to himself, as the representative of the Governor General, the prerogative of the Raja. On the 30th August 1834 he issued "*Rules for the conduct of the District functionaries in Coorg,*" which continue still to a certain extent applicable to the revenue procedure, but in judicial matters were superseded by the introduction, in 1861, of the Penal Code, in 1862, of the Criminal Procedure Code, and subsequently of other legislative Acts, until with the Coorg Courts Act XXV of 1868 the existing system of judicature was established.

The following extracts from General Fraser's Regulations exhibit the early system of British administration.

Revenue.—The Subedars, Parpategars and Sheristadars are to pay particular attention to the cultivation of their respective taluks. The in-

crease of the land revenue being entirely dependent on the exertions and activity of the Subedars and Parpategars, they shall use their best endeavours to extend cultivation by giving every encouragement to the ryots.

In the months of January and February, the Subedar and Sheristadars, in conjunction with the Parpategars, shall visit every village in the Náds and make an enquiry through the Patels into the state of the village and the circumstances of the ryots. They shall ascertain whether the whole of the ryots of the villages are capable of bringing under culture the uncultivated land. In cases where the ryots may not be able to cultivate the whole of the land which they possess, they shall be encouraged, and advances shall be made to them for buying bullocks, seed, ploughs and other implements of husbandry, the same being reported to the Huzur. The amount of these advances shall be recovered from the ryots after the crops are reaped.

The Subedars and the Parpategars shall administer the revenues of their districts in such a manner as may be advantageous both to the Sarkar and to the ryots, and which may increase the happiness of the people and the prosperity of their repective Taluks and Náds. They should not hesitate to suggest to the Sarkar such measures as may, in their opinion, be calculated to improve either the revenue or in any other respect the well-being of the country.

In the months of June, July and August the Parpategars shall again go to the villages and institute an investigation, assisted by the Patels, into the state of the cultivation, and send reports to the Subedars, who shall submit an abstract thereof to the Huzur.

In October and November, the Subadars, Sheristadars, Parpategars and Shanbhoga shall visit the villages and Náds and inspect the crops and send an arzi (report) to the Huzur, reporting the degree of improvement which may have been made in cultivation, the state of the crops and also the damages, if any, which the crops may have suffered from any accident, either from the overflow of nallas (streams) or depredations of elephants, &c.

In December, the Subedars and Sheristadars are to repair to the Huzur Cutcherry and assist in the preparation of the jamabandi accounts in the usual manner. They shall, according to custom, give an agreement (*kai kágada*) stating that they will collect the kists (instalments of revenue) from the ryots and remit the amount to the Huzur.

Civil Justice. Whereas it is necessary for the due administration of justice in the Coorg country, to introduce regularity in the system which has prevailed, and to define the judicial power of the district functionaries, the following rules have been enacted and are published for general information and guidance.

The custom of adjusting differences by mutual composition of the parties being highly commendable, the Sarkar will be glad when parties settle their disputes in this manner; or by the arbitration of a referee selected from among their neighbours. If an adjustment cannot be effected by this means, they shall then have recourse to the Sarkar functionaries.

The Patels are empowered to hear, try and determine on their own responsibility, upon oral evidence, such suits as may be preferred to them for sums of money or other personal property the amount or the value of which shall not exceed 5 rupees.

If the parties be dissatisfied with the decision of the Patels, they may appeal to the Parpattegars. The jurisdiction of the Patels is to extend to all civil suits to the amount above limited, which may arise between parties residing within the villages.

The Parpattegars at the head of their cutcherry may hear appeals against the decision of the Patels. They shall try on their own responsibility causes not exceeding Rs. 50 upon recorded evidence, and all causes above that sum and not exceeding 100 Rs. shall be investigated through a Panchayat, which they shall convene for that purpose. The Parpattegars shall take cognizance of all civil suits arising within their respective nads. Appeals against the decision of the Parpattegars lie to the cutcherry of the Subedar.

In hearing and determining civil suits the Parpattegars shall be assisted by the shanbhogs in writing the proceedings of the enquiry. The shanbhogs are to keep registers of the suits preferred to the Parpattegars, each complaint being entered in the order in which it may be received, and will forward them, after being signed by the Parpattegars, to the Subedar's cutcherry.

The Subedar shall try and settle causes to the amount of Rs. 100 on his own responsibility; but in cases where the sum in litigation may be above that sum and not exceeding Rs. 200, he shall assemble

a Panchayat and settle them. The Subedars shall take cognizance of all suits arising within their respective taluks.

In trying and determining suits, the Subedars shall be assisted by the sheristadars and the gumastas in writing the proceedings of the enquiry. The sheristadars and gumastas are to keep registers of the suits preferred to the Taluk cutcherry, entering each plaint in the order in which it may be received, and forwarding them monthly to the Daryáft Cutcherry.

A cutcherry denominated the Daryaft Cutcherry, and composed of one of the three Divans and the Karnika, or any two of these, accordingly as they may be engaged or otherwise in their respective and more specific duties, has been established at the Huzur. It shall hear all appeals against the decision of the Subedars and determine them. This Cutcherry shall decide on its own authority causes from Rs. 200 to Rs. 1,000 upon recorded evidence.

All causes above Rs. 1,000 and not exceeding Rs. 3,000 shall be inquired into and settled by a Panchayat, which will be convened by the Daryaft Cutcherry. The Daryaft Cutcherry, assisted by a Panchayat, shall make inquiry into causes beyond Rs. 3,000 and submit the proceedings to the Huzur and carry its orders into effect.

The Daryaft Cutcherry shall be assisted by two mutsaddies of the Divan Cutcherry in writing the proceedings of the inquiries they make. The mutsaddies are to keep registers of all suits decided by the Daryaft Cutcherry and preserve in regular order the records connected with that cutcherry, distinct from that of the Divans. The Daryáft Cutcherry shall submit for the perusal of the Huzur these registers monthly.

The plaintiff and defendant in a cause shall be allowed to employ their relations or agents to plead before the Parpattegars, the Subedars and the Daryaft Cutcherry, as also before the Panchayats assembled by them, furnishing them with power for that purpose.

The plaints shall clearly state the name and residence of the complainant as well as of the person complained against, the grounds on which the complaint is founded, the amount of value of the property claimed and all such circumstances as may serve for the elucidation of the case.

The Parpattegars or Subedars may send peons either with a verbal

message or written summons (yádást) to the defendant, directing him to appear in order to answer the complaints preferred against him.

The complainant shall be directed to accompany the peons entrusted with the summons, or otherwise to send relations or agents for the purpose, indicating the residence of the defendant and identifying his person.

After the defendant makes his appearance the complaint shall be read over to him, and he shall be directed to give an answer to it on a day which shall be fixed, he being furnished with a copy of the complaint.

On the delivery of the answer by the defendant, who ought to state therein what he may have to say, a copy of it shall be sent to the plaintiff. The latter shall be required to give his reply within a prescribed time, and after he delivers it, a copy of it shall be furnished to the defendant, and he shall give a rejoinder. Afterwards the plaintiff and the defendant shall be directed to give in a list of the witnesses whom they wish to produce. The depositions of the witnesses shall be taken with all possible expedition, and they shall be ordered to return to their homes or respective employments. The Parpattegar or Subedar shall then decide the cause according to justice and the custom of the country.

In cases where the defendant may neglect to attend at the cutcherry on the day appointed, notwithstanding he is summoned, an enquiry shall be made whether the summons has been actually served or not. If it be proved that the summons has been served on the defendant and that he has wilfully neglected to give his attendance at the cutcherry, a notice shall be affixed at the door of his house, intimating, that although he signed the summons which had been served on him, yet he had neglected to give his appearance to answer the complaint which was preferred against him; that a time, however, of 10 days would still be allowed to him to appear before the district functionary or the Pancháyat to answer the complaint, and that, if he failed to do so, the functionary or the Pancháyat would proceed to decide the case ex parte. If he do not make his appearance to answer the complaint within the time fixed in the notice, the Pancháyat or the functionary shall examine the vouchers and decide the case ex parte.

Where Pancháyats are assembled for investigating any dispute, the parties shall be caused to give written agreements binding themselves to abide by the decision of the Pancháyat. After the award is passed, the parties shall be caused to interchange Farigh khati, and a Rázináma shall be taken from them.

Whenever a case is investigated by a Panchayat, and an award is passed, if one of the parties refuse to abide by it, he shall be asked to explain the reason, and if he has reason to suppose that undue means have been used to bias the Pancháyat or that the decision was partial, he shall be required to produce evidence to that effect and give a written obligation binding himself to pay such penalty as the Sarkar may be pleased to direct in the event of his assertions proving false. If this circumstance happens at the cutcherry of a Parpattegar, he shall forward the proceedings, together with the witnesses, to prove the corruption of the Panchayat to the Subedar, and if it should happen at the cutcherry of the latter, the Subedar shall send them to the Daryáft Cutcherry.

But in cases where the party refusing to abide by the decision of the Panchayat fails to bring forward witnesses to prove his allegation, the award shall be carried into effect.

In cases where a suit is preferred against an individual who is not subject to the jurisdiction of either the Parpattegar or the Subedar of the nád or taluk where the complainant is residing, the Parpattegar or Subedar shall request by a letter the officer in authority at the place where the defendant may be residing, to send him in order to answer the complaint preferred against him. The same rule is applicable to cases where witnesses may be residing within another jurisdiction.

In cases where either the defendant or witnesses may be residing in another country, the district servants are to report the circumstance to the Huzur, which will take measures, by writing to the European officer in authority at that place, either to cause the personal attendance of such defendant or witnesses, or to obtain their defence or evidence respectively in writing, as may seem to him advisable.

The Nád and the Taluk Panchayats shall be composed of respectable inhabitants, or Chettis, or merchants. When the parties in suits are of different castes, the Parpattegars or Subedars shall, if practicable, select an equal number of persons of the caste to which each party

may belong, and also one or two of a caste different from that of either of the parties. The same rule shall be observed by the Daryaft Cutcherry.

Appeals against the decision of a Parpattegar shall be made to the Subedar within 30 days from the date on which the award may be passed and given to the party ; and those against the decision of the Subedars shall be made to the Daryaft Cutcherry within 45 days. If after the expiration of this time the party appealing assign good and satisfactory reason for his delay, the appeal shall be admitted. Provided, however, that no appeal shall be admitted from any case decided by a Panchayat, except on the ground of gross partiality or dishonesty on the part of the arbitrators.

The expense of summoning shall be paid in the first instance by the party by whom they are summoned; but the functionary or the Panchayat shall determine, when the award is passed, by whom the expense shall be finally borne according to the merits of the case.

Criminal Justice.—The Gauda is authorised to reprimand or admonish an offender for stealing vegetables, or a few seers of grain, or the commission of similar trifling offences within the jurisdiction of his village. He shall seize and make over all other offenders to the Parpattegars.

The Parpattegar shall confine for 10 days, or fine in a sum not exceeding 5 rupees, according to the circumstances of the case, any offender charged with disobedience of orders, or with assaulting another person, or using abusive language, or with stealing property of the value of 10 rupees.

The Parpattegar may release persons accused of the above offences on their finding bail.

All persons deserving higher punishment than what has been mentioned above, shall be sent to the Subedar, by whom they shall be tried. The Subedar shall confine for 30 days, or fine in a sum not exceeding 16 rupees, according to the circumstances of the case, any person accused of having stolen property of the value of from 10 to 30 rupees, or charged with disobedience of orders, or with assaulting another person, or using abusive language.

The Subedar may release persons accused of these offences on their finding bail.

Offenders accused of thefts not attended with violence, and of which the amount or value may be above 30 and not exceeding 100 rupees, or of the other offences specified above, but deserving a higher punishment than is within the Subedar's powers, shall be sent for trial to the Daryaft Cutcherry. In these cases the Daryaft Cutcherry is empowered to sentence an offender to imprisonment not exceeding two months, or to levy a fine not exceeding 20 rupees. This Cutcherry may release persons on bail.

Parpattegars and Subedars are directed to send with the least practicable delay to the Daryaft Cutcherry all persons accused of thefts attended with violence, or exceeding in amount or value 30 rupees, burglaries, highway or gang robberies, arson and murder, &c., after they are apprehended, together with their depositions.

The Daryaft Cutcherry, assisted by the Pancháyat, shall make enquiries into the aforementioned cases, and in the event of their finding the fact against the accused, they shall submit their proceedings to the Commissioner (respective Superintendent since October 1834) who shall pass judgment thereon.

The numbers of the Pancháyat shall in no case be less than five nor more than thirteen. The prisoner shall have the power of challenging any of the members as far as the number five, before the commencement of the enquiry, assigning reasons for the same, which shall be taken into consideration by the Daryaft Cutcherry. In the event of these reasons being deemed valid, the member who is challenged shall be removed and another substituted. The majority of the Pancháyat shall concur in the verdict, whether in civil or criminal cases, to render it valid.

Corporal punishment by the officers of Government is prohibited in every possible case throughout the wholeof Coorg.

There are three modes of passing sentence of imprisonment. One is to sentence an offender to be confined and to be put to perform hard labour on the roads; the second is to sentence the criminal to be imprisoned and be made to work in the prison; and the third is to pass sentence of imprisonment only, without labour. These three modes may be adopted by the Daryaft Cutcherry in passing sentence against offenders, according to the degree of guilt proved against them.

The Parpattegar of each Nád shall send in monthly to the Subedar of his taluk a register of offenders punished by him.

The Subedar in like manner shall send a register to the Daryaft Cutcherry, which will submit to the Huzur an abstract of their registers, including the offenders punished by their own award.

All disputes relating to caste are to be settled by the heads of the respective castes according to the usage and custom of the country.

Police.—The police of the taluks is to be considered under the charge of the Subedars, and subordinately to them, of the Parpattegars and Patels.

The district functionaries are to give at all times their utmost care and attention to prevent disturbances, assaults, and all other acts in breach of the peace; they are to apprehend and send to the Daryáft Cutcherry any person who may be accused of having committed robbery or violence.

The Patels of the village and the villagers shall conjointly protect their villages from depredations of robbers. They shall always be on their guard and act with vigilance, so that no thefts or personal assaults may be committed.

If any person of a suspicious character makes his appearance in a village, the Patel shall make an enquiry about his name, place of residence, and the purpose for which he has come to the village; and if the Patel be not satisfied with his answer, he shall send him to the Parpattegars.

If any person in the village behaves improperly, the Patel shall persuade him to correct his conduct and give him the admonitions that may seem necessary.

If any theft or robbery be committed, the Patel and the villagers shall exert themselves to apprehend the robbers. If the robbers be found in the act of robbing, and if they escape, they shall be pursued and seized. The Patels of the neighbouring villages shall co-operate in ensuring the seizure of the robbers. But if the patels or others do not use their endeavours either to discover or apprehend the robbers, and if the Sarkar shall have reason to believe that the robbery was committed through the negligence of the Patels, they will incur the displeasure of the Sirkar and be punished accordingly.

Whenever information is lodged of a person having died a violent death, the functionaries shall proceed to the spot where the dead body may have been found. They shall examine the body, and ascertain whether there are any marks of violence upon it, or bruises, the number of them, and with what weapons the wounds or hurts may appear to have been given. The above inquiries shall be made in the presence of two or three creditable persons, and being committed to writing, the proceedings shall be sent to the Daryaft Cutcherry, afterwards the functionaries shall en-endeavour to trace the persons who may have murdered the deceased, and apprehend them.

The Subedars of the taluks on the frontier shall be particularly vigilant in apprehending robbers and vagabonds who may come to this district from the neighbouring countries to commit mischief.

The magisterial authority of the Subedars does not extend to the pettas where Kotwals are employed. The police of the pettas is entrusted to the charge of the Kotwals, and they will preserve the peace there. In cases where Kotwals may require the assistance of the Subedars or the revenue officers who may be near the pettas, they shall be promptly furnished with the aid demanded.

In cases where any person of whatever caste may die a natural death without having relations or friends present, the Sarkar servants shall cause the corpse to be buried or burned, according to circumstances, at an expense of from one to three kanthirayi fanams. But if the deceased leaves property and no relations to claim it, a sufficient portion of the property shall be appropriated for the performance of the funeral ceremonies, and the remainder lodged in the public treasury until claimed.

Any person who has laboured under the disease of leprosy shall not be buried in the earth. The corpse of such person shall be burned, or if the caste of the deceased do not admit of the corpse being burnt, it shall be caused to be thrown into a river.

In case where a ryot, or a chetty or a merchant dies, leaving young children, whether boys or girls, the Subedar or the Parpattegars shall make over the property of the deceased to his nearest relations, and after the children attain their majority the property shall be caused to be made over to them. But in defect of relations, the Gauda or the head-man of the village shall be directed to take charge of the property and

bring up the children. An inventory of the property shall be taken, one copy of which shall be kept by the Patel and the other entered in the dufters. The expense attending the education, maintenance or marriage of the children shall be deducted from the property.

Existing System.

As in the case of Mysore, so with Coorg, the existing system of administration will be described under the main heads of Civil and Military,—the former being subdivided into Revenue and Finance, Judicature, Public Works, Public Instruction, and Medical, reviewing the history and progress of each Department.

Civil Departments.

Revenue and Finance.—The income of the State in 1834—5, the first year of British Administration, was Rs. 1,17,021 : it is in 1875—6, after forty years of British rule, Rs. 7,28,938, or increased more than sixfold ; the causes of which will appear as the details are described.

For the first thirty years it is sufficient to give the following periodical statistics :—

Item.	1834—35	1839—40	1849—50	1859—60	1864—65
Land Revenue	89,915	1,02,271	1,27,119	1,62,665	1,82,860
Forests	7,348	65,033	13,950	38,523	1,02,219
Abkari	4,445	17,609	25,984	32,266	1,42,511
Sayar	5,924	* 8,267	...	...	...
Mohatarfa	5,798	8,076	9,734	10,955	13,333
Stamps	...	...	...	...	† 17,262
Miscellaneous	3,591	4,054	3,939	6,339	10,639
Total Rs......	1,17,021	2,05,310	1,80,726	2,50,748	4,68,824

For the past ten years the figures are exhibited in annual statements as on the next page :—

* Ceased in 1845—46. † Introduced in 1861—62.

Item.	1866—67	1867—68	1868—69	1869—70	1870—71	1871—72	1872—73	1873—74	1874—75	1875—76	Remarks.
Land Revenue	1,72,971	1,74,092	1,79,203	1,70,073	1,76,036	1,74,795	1,74,712	2,01,800	1,77,545	2,30,082	Land assessment.
Coffee	33,483	65,998	91,252	89,942	94,470	93,105	88,646	90,662	96,244	1,31,468	
Forests	56,443	89,839	80,625	92,668	70,368	90,036	88,561	1,28,147	65,164	1,02,661	
Abkari	89,426	81,094	82,108	75,147	1,18,660	1,17,921	1,21,911	1,23,758	1,32,072	1,29,540	
Mohatarfa or Assessed taxes ...	7,365	12,398	10,468	10,401	15,652	10,272	10,075	5,532	5,591	5,886	Includes income tax.
Stamps	21,089	35,240	27,606	33,742	12,236	13,508	16,284	17,757	17,993	22,834	Includes Court Fees stamps, jails and Registration.
Law and Justice ...	6,403	9,238	6,338	7,760	30,625	24,749	29,745	36,888	34,199	47,198	
Education	...	...	223	248	277	408	5,600	5,830	5,931	6,122	Includes plough tax levied from 1872-73.
Public Works... ...	...	1,808	8,937	70,480	31,051	1,576	1,798	4,965	4,722	4,321	
Post office	...	...	6,673	7,010	6,615	6,850	7,544	7,813	8,025	9,308	Includes sale proceeds of postage stamps and anche collections.
Telegraphs	...	...	1,719	1,864	2,094	2,130	2,710	3,780	3,245	3,752	
Miscellaneous	10,132	9,640	3,600	3,717	2,658	2,349	2,676	3,211	1,482	2,988	
Total Rs...	3,97,312	4,79,347	4,98,752	5,63,052	5,60,742	5,37,699	5,50,262	6,30,143	5,52,213	6,96,160	*Toll gates established on the frontiers on 1st April 1873 and Dispensary funds amalgamated with District Funds.
Local Funds	...	...	8,185	7,815	7,519	12,989	19,098	*45,286	33,980	32,778	
Total Rs...	3,97,312	4,79,347	5,06,937	5,70,867	5,68,261	5,50,688	5,69,360	6,75,429	5,86,193	7,28,938	

Land Revenue.—The Land Revenue constituted the chief source of the wealth of the Coorg Rajas, as it still forms the principal item in the annual income of Government. The following details exhibit the realizations under the various heads which contribute to land revenue for five years past:—

Head.	1871—2	1872—3	1873—4	1874—5	1875—6
Land Revenue	1,51,854	1,53,307	1,51,985	1,53,152	1,53,732
Dhuli paddy	18,034	17,952	17,785	17,826	17,932
Kumri	228	513	428	293	218
Coffee assessment	93,106	88,647	90,662	96,244	1,31,468
Survey charges	107	80	346	207	3,553
Miscellaneous	4,571	2,859	31,255	6,066	54,646
Total......	2,67,900	2,63,358	2,92,461	2,73,788	3,61,549

The mode of assessment peculiar to Coorg for many generations, and still upheld by the British Government, is based on a settlement made by Linga Raja in 1812. He caused the shist accounts to be preserved in a kind of Domesday Book, in which all the vargas or farms are registered with great detail and accuracy, noting also the tenure under which each varga is held.

The following is a comparative statement of the number of ryots under the various forms of tenure, for each decade since the annexation of the country, and the revenue obtained under the respective heads in the last year :—

Tenure.	Number of Ryots.					Revenue obtained in 1875—76.		
	1836.	1846.	1856.	1866.	1876.			
Jamma	2,007	2,664	3,086	3,284	3,483	75,418	3	4
Sagu	2,280	4,696	5,130	5,835	5,026	73,336	9	10
Umbli	10	296	360	506	500	6,745	10	5
Dry	189	1,468	1,501	1,757	1,717	9,285	5	2
Jodi	...	...	...	...	410	6,476	3	0
Gardens	...	...	...	...	...	469	12	10
Total......	4,486	9,124	10,077	11,382	11,136	1,53,731	12	7

Jamma tenure, a term said to be derived from the Sanskrit "janma," conveying the meaning of "hereditary by birth," is the holding of the privileged class, called *Jamma ryots*, comprising Coorgs, Amma-Coorgs, Heggadas, Aimbokkalas, Airis, Koyavas, Moplas and Gaudas. The light assessment of Rs. 5 per 100 battis of wet land, with its accompany-

ing Báne and Barike, was made originally on condition of military and general service to the State. The Jamma ryots are still liable to be called out to repel outward aggression or quell internal disturbances, and furnish police and treasure-guards, escorts, &c., in time of peace.

The batti account is a peculiar one, and dates from the time of Linga Rája, who in 1813 had all the rice lands measured, and the result registered. 100 battis of wet land mean an area which produces 100 battis, at 80 seers per batti of paddy or rice in the husk. Since this produce, however, depends on the fertility of the soil, it is clear that the area of 100 battis varies according to the nature of the ground. There are seven different qualities of fields, ascertained or supposed to produce 8, 10, 12, 14, 16, 18, and 20 seers of paddy respectively, on an area of land containing 256 square feet, or a square of one *kolu* or pole, 16 feet long, the original measure used for determining this account. To produce then 100 battis or 8,000 seers of paddy from these seven different kinds of fields, 1,000, 800, 660¾, 570, 500, 440½, and 400 times 256 square feet, or about 5·87, 4·8, 3·92, 3·35, 2·93, 2·61, 2·35 acres respectively, are required. As a fair average, therefore, 3 acres may be assigned as an equivalent of 100 battis of land.

Báne is the high land adjoining the rice fields, and generally clothed with forest, from which each farm obtains its firewood, manure, grass, &c.

Barike is the low swampy portion of land adjacent to or below the paddy fields: it remains uncultivated and is used for grazing purposes.

No remission of Jamma rent is ever made, except under extraordinary circumstances, such as the death of several members of a family, the entire destruction of property by fire, or the loss of a large number of cattle. In these cases, and when the produce of their lands has been very meagre, the Jamma ryots are allowed to pay Rs. 10 per 100 battis for the quantity of land which has been cultivated, instead of Rs. 5 for the whole farm. It is also customary under such circumstances, or when only women and young children are left in the house, to permit the whole of the Jamma lands to be sublet on *vára* tenure (that is, a division of the crop in equal halves between the tenant and landlord), for periods ranging from 1 to 5 years according to the particulars of each case.

On being invested with the proprietary right to a farm, the Jamma ryot has to pay a donation of Rs. 10 per 100 battis, called *nazar kánike*, in

three yearly instalments, and a fee of R. 1 termed the *gatti jamma* fee, on taking possession of the land. On the same terms a Jamma ryot may claim as much available land as he may like to cultivate, provided he takes an entire farm, failing which his Jamma rent is doubled for the additional portion. He likewise may also resign his Jamma land or Government may, for good reasons, resume it. When invested with the land by the Superintendent of Coorg, a formula is repeated intimating that the holder has received the hereditary right to the land on the feudal conditions laid down, and at the same time a handful of the soil of the land he has applied for is given to him. Similarly when resigning land, the Jamma ryot lays down before the Superintendent a handful of the soil as a sign of his relinquishment of all rights to the land. Except with the consent of the Government, Jamma land cannot be alienated, and is never marketable, nor can it be mortgaged.

A Jamma farm consists of from 10 to 1,500 battis of wet land, according to the extent of soil susceptible of cultivation, and from ancient times it had an apportioned number of slaves as *glebæ adscripti*. These became liberated under the British Government, but for many years their freedom was merely nominal, and the economy of the Coorg houses remained undisturbed. But the subsequent settlement of British planters rudely disturbed the dormant slave question, to the great inconvenience and loss of the Coorgs. Many slaves ran away from their masters, who, unable to compete with the Planters' cash payments, had no means of cultivating their farms. Government though earnestly appealed to by the Coorgs, could not restore their slaves. The Coorgs then prayed that they might be allowed to sublet their Jamma lands.

The question with its various bearings was an important one, both in the interest of Government and that of the Jamma ryots. But the difficulty seems to have been judiciously and satisfactorily solved in 1865 by Mr. Bowring, the late Chief Commissioner. It was decided that only one quarter of an entire holding should be allowed to be sublet, on vára, and that amongst the new tenants preferential claim should be given, in accordance with the established rules, for Jamma ryots desirous of giving up their lands,

1st, to the holder of the farm,
2nd, to the proprietor of the adjoining farm,
3rd, to the cultivators of the same village.

Thus whilst the subletting Jamma ryot is not relieved of his feudal obligation to Government, his more powerful or opulent neighbour has to contend against these preferential claimants. That the measure afforded relief to the ryots is proved by the fact that up to the 1st April 1870, 73 Jamma ryots had availed themselves of the boon, to the extent of 12,642½ battis of land. At the same time 112 ryots were allowed, on the plea of distress, to sublet Jamma land amounting to 24,751¼ battis.

It is assumed that the expenses connected with the cultivation of 100 battis of wet land, when the ryot uses his own bullocks, amount to about 71 per cent of the whole out-turn. The land-tax on the holding is Rs. 5 per 100 battis, to which house-tax, dhuli-paddy and other items, which bring up the total taxation to about 9 per cent, have to be added; so that the profits are about 20 per cent. The farms produce also oranges, vegetables and coffee, free of tax, on plots of Báne land less than 10 acres, which add to the income of the proprietor; but on the other hand, as all the members of the family live under the same roof and subsist on the produce of the same farm, there is little real profit left. However light the assessment of the Jamma ryots may appear to be, the changes effected in the general administration of the country, and the imposition of various taxes, have greatly modified the relative value of this tenure. Some services too, fall on the Jamma ryots for the performance of which formerly their slaves were used, and which consequently now the masters find it less easy to perform.

Ságu tenure (from the Canarese *ságu*, to be under cultivation) should be considered as the normal assessment, all others being exceptional. The tenants pay Rs. 10 per 100 battis as land-tax, are not bound by their tenure to render feudal service to the State, and may claim remission of assessment for those fields of their farms which they are unable to cultivate. It is estimated that of their total produce the Government demand amounts to 14 per cent, and their profits, after deducting all expenses, hardly exceed 7 per cent in good seasons.

As already stated, the late Raja's twenty farms, called Panyas, on the assumption of Coorg by the British in 1834 amounted to 46,872½ battis of land, with 168 predial and 1,055 disposable slaves. These were, at the recommendation of the Divans, divided into the original vargas (farms), and disposed of like all other land held on ságu tenure. The predial slaves remaining attached to such estates as they belonged to,

the others were entrusted to the care of respectable ryots, who were required to maintain them on the same terms as ordinary labourers, paying them the same rate of hire, demanding their attendance only during working hours, and especially allowing them the entire management and control of their family affairs and the settlement of their children's marriages. Some of the Panyas were allotted on *jodi* tenure to religious establishments.

Waste land now taken up for cultivation is chiefly held on ságu tenure. Considering, however, the difficulty and expense of reclaiming waste land for wet cultivation, Government has sanctioned a certain progressive scale of taxation, according to the number of years such farms have been lying waste. Thus land lain waste for 5 to 10 years, if brought under cultivation, pays one-fourth of the assessment the first year, half the second, three-quarters the third, and the full amount of tax the fourth year. Besides this graduated assessment, for land left uncultivated from

	10	to 15	years	one year's	assessment	is	remitted,
	15	,, 25	,,	two ,,	,,		,,
	25	,, 35	,,	three ,,	,,		,,
	35	,, 50	,,	four ,,	,,		,,
above	50		,,	five ,,	,,		,,

after which periods of remission the above scale of taxation comes into force.

If any ryot who undertakes to cultivate lands on these conditions, declines before the expiration of his term to cultivate any longer, he will be liable on relinquishing his land to pay one-fourth of the amount of tax which he would otherwise have been exempted from in the first year, half of the amount for two years, three-quarters for three years, and the full amount of tax to be paid for four and five years.

It often happens that a ságu ryot transfers his land for a certain sum of money in favour of another tenant; but whilst Government does not forbid the transaction,—for the money thus obtained may be a fair reward for the ryot's trouble and expense on the land—it does not admit the ryot's claim to proprietorship in the land. On the ryot relinquishing his land, the name of the first applicant for the same will be

registered without reference to any private arrangement, but such transfers are generally satisfactorily settled.

It may be remarked, that in Yelusavirashime the ságu tax is levied on a portion of wet land capable of producing 60 kandagas of grain, or 120 battis by measure, at the rate of 16 rupees.

Umbali tenure (from the Can. *umbali*, a plot of ground free of rent) is held on account of services performed by certain ryots in the times of the Rájas, and is lightly taxed at three rates, namely, 1, $2\frac{1}{2}$, and 3 rupees per 100 battis, a sannad (title deed) for the tenure being given by the Chief Commissioner.

An addition, at least in name, to these umbali holdings was lately made at the recommendation of Captain Cole, who proposed "that a fixed remuneration in the shape of a reduction in the assessment on the land held by each Patel, be allowed to him as a *Gaud-Umbali* for the large additional work thrown on the Patels by the effects of advancing civilization, by the opening out of the country and by the settlement of Europeans." This measure was hailed with satisfaction by the Patels; most of them fixed the umbali on the hereditary lands of their houses, and in some cases the umbali amounted to the entire assessment on their lands, which by this remission became virtually jaghir or free, so that these Gaud-Umbali might be classed with the inam-lands or freeholds.

Jodi tenure (from the Can. *jodi*, a favourable quit rent) is the holding of land which has been alienated to the office of the Patels in the Yelusavirashime and Nanjarajpatna taluks, and for the maintenance of religious establishments in all parts of Coorg. Half of its original assessment having been relinquished in favour of the holders, the Sarkar receives only Rs. 5 per 100 battis, as from Jamma land. Like this the former cannot be sublet, and if left uncultivated, it is at the disposal of the district officers and may be given by them to any ryot on ságu-tenure, when 5 Rs. of the land-tax are paid to Government and the other 5 Rs. to the religious establishment to which it belongs.

All these different holdings were liable to three additional taxes payable to Government, namely, ghee, house, and dhuli-paddy taxes.

The *ghee tax* amounted to half a seer of ghee for every 100 battis of land, and was paid in consideration of the Sarkar's expense in feasting

the Coorgs who assembled at the Huttari and Gauri feast at the Rájas' palaces in order to perform their national dance, accompanied by singing and instrumental music. At the general request of the people it was abolished, as the English Government neither fed nor gave the dancers presents on these occasions.

The *house-tax* is paid by every farmer at the rate of 9 As. 7 P. per family, Pariahs paying only half that sum. Merchants and other classes pay, according to their caste or trade, from 3 As. $2\frac{1}{2}$ P. to 3 Rs. 10 As. 10 P. per house.

The *dhuli-paddy tax* was originally of an eleemosynary character, being voluntarily given to the Háléri Jangam who first pretended to be satisfied with an offering of the refuse paddy (*dhúli*, Kan. dust) but who on having usurped the Coorg Samsthán, imposed the tax by right on all ryots. After 1834 the rule was, that ryots cultivating from 25 to 50 battis of wet land, pay to Government $\frac{3}{4}$ of a batti of paddy—but no refuse!—and for 50 and upwards, $1\frac{1}{2}$ batti of paddy. In Gadi-nád and Yedava-nád the ryots paid 3 hannis or 6 seers in addition to every rupee paid for the land rent instead of the dhuli paddy tax.

The paddy thus collected amounted in 1835 to 3,323 battis, and in 1868—69, when this impost was commuted into a money payment of Rs. 3—3—7 per $1\frac{1}{2}$ batti or 120 seers,—this being the average market price of paddy for the 5 previous years—it yielded Rs. 18,334—6—3, which at the above rate represents 8,516 battis, an increase of nearly $2\frac{1}{2}$ times and a considerable item in the land revenue.

For *dry cultivation* the land is divided into fields and pieces of ground, denominated in the registers respectively *sargas* and *tundus*, each of the latter measuring from one to two cawnies, and the former comprising from one to eight tundus. Though the name, situation, size and extent of each tundu is minutely specified in the registers, no mention is made of their estimated produce. Practice has, however, established the rule that Government should receive one-sixth of the gross produce. When several families unite in cultivating pieces of dry land, each ryot contributing his share of labour and agricultural stock according to his means and receiving a corresponding proportion of the produce, such a farm is called *hola-kula* or family field. The house-tax is, however, collected from each ryot.

The routine of collecting the revenue, and the class of functionaries engaged in the work are much the same as organised by General Fraser in 1834 in his Hukumnama previously quoted.

For the supposed convenience of the ryots Government allows them now to pay:

2	annas	of each	rupee of	assessment in	January
3	„	„	„	„	February
4	„	„	„	„	March
4	„	„	„	„	April
3	„	„	„	„	May.

On the Superintendent's annual tour of inspection—*Jamabandi*—throughout the province, a halt is made for two or three days in each Nád to review and settle its accounts, &c. The business consists generally of little more than the mere form of reading over to the ryots the detailed statements of the quantity of land cultivated and amount of assessment payable by each.

As head-quarters move on, the Superintendent is accompanied by the Jamma-ryots of the Nád, and preceded by a native band of musicians. On approaching the boundary of another division, long files of stalwart peasantry are marshalled on the border to receive and conduct him through their Nád. On a bamboo frame-work *prasáda* (offering of food) is spread in his honour, consisting of oranges, plantains, cocoanuts and flowers, the Parpattegar and Patels offer limes and flower-wreaths, kind words are interchanged, local wants discussed, and the Queen's honoured representative marches on to his encamping ground, which is always the most picturesque spot of the Nád.

Waste lands.—The difficulty and expense of *reclaiming* waste lands in Coorg for wet cultivation are considerable. To counterbalance these drawbacks, which would otherwise deter ryots from coming forward to take up waste, the Government have sanctioned the graduated scale of assessment already described, in addition to granting remissions the extent of which is regulated by the number of years the lands have lain fallow, as previously stated.

Waste lands now brought under the plough for the first time are chiefly held on the ságu tenure. In the case of kumri cultivation, which is conducted after felling and burning the jungle, the rule is different.

The land so cleared is allowed to be felled free of tax for the first 8 years, and afterwards the maximum assessment upon it is realized in four years, at a progressive payment of one fourth of the amount in each year.

With regard to the *disposal* of waste lands the following Rules have been framed by Government.

I. Waste lands in which no rights of private proprietorship or exclusive occupancy exist, and which may not be reserved as hereinafter (Rule XVIII) provided, may, until further notice, be sold under the following Rules.

II. Applications for land under these rules, shall be addressed to the Superintendent of Coorg, and shall comprise the following particulars:—

(a) The estimated area of the lot applied for.

(b) The situation of the lot and its boundaries as accurately as can be stated.

III. No lot shall exceed 500 acres. Within the limits of towns, the maximum extent of a lot shall be 10 acres. But any person may apply for several contiguous lots, each not exceeding the above limits.

IV. Every lot shall be compact, and shall include no more than one tract of land, capable of being surrounded by a ring fence, and when the lot touches a public road, the length of the road frontage shall not exceed one half of the depth of the lot.

V. No lot shall be sold until the area has been estimated by the Taluk authorities. Before a title-deed is granted the lot shall be surveyed by the Government Surveyors.

VI. If on receipt of an application under Rule II, the Superintendent has reason to believe that the lot applied for is saleable under these Rules, he shall call upon the applicant to deposit with him the estimated cost of surveying the lot and of marking it out with boundary marks, unless the land has been already surveyed and demarcated. The Superintendent will refund to the depositor any portion of his deposit which may not be actually expended in the survey and demarcation, and the depositor shall pay any deficiency.

VII. If the applicant fails to deposit the sum required under Rule VI within six weeks from the date of demand, his application shall be null and void.

VIII. On receipt of the deposit required under Rule VI, the Superintendent shall, as soon as possible, cause the area of the land applied for to be estimated by the taluk authorities. He shall then advertise the lot for sale on a given day, to be fixed so as to admit of the notice required in Rule IX being given.

IX. The advertisement shall be in English and in Canarese, and shall specify the locality, extent and boundaries of the lot, the annual assessment, and the place, time and conditions of sale. It shall be posted for three months at least on the land itself, as well as in the neighbouring villages, in the Offices of the Superintendent and the Subedar of the taluk and the nearest Post Office. The Superintendent shall at his discretion fix the time and place of sale, and may alter both, if necessary, provided that not less than 14 days' notice be publicly given of every such alteration, and that no land be sold until it has been advertised as aforesaid for three full months at least.

X. The Superintendent shall send written notice of the place and time of sale, as also of any alteration under the provisions of Rule IX, to the applicant; but no sale shall be disturbed in consequence of the non-receipt of such notice or delayed in consequence of the non-appearance of the applicant.

XI. An applicant withdrawing his application prior to the sale of the lot will be entitled to the refund of so much only of his deposit under Rule VI as may not have been expended. If it should prove that the lot is not saleable under these Rules, the applicant must still pay the expense attendant on ascertaining the estimated area under Rule VIII.

XII. On the withdrawal of an application, it shall be discretional with the Superintendent to proceed with the sale of the lot or not, as he considers best for the public interests.

XIII. The upset price shall in all cases be two rupees an acre, to include all survey expenses. If the original applicant be the purchaser, he shall receive credit for his deposit in payment; otherwise the amount of deposit shall be paid to him at once from the sale proceeds.

XIV. If before the time of sale no claim of private proprietorship, or of exclusive occupancy, or of any other right incompatible with the sale of the lot under these Rules, be preferred, the lot shall as advertised be put up to auction and sold to the highest bidder above the upset price, subject to an annual assessment after four years from the year of sale of one rupee an acre, and after twelve years of two rupees an acre on the whole area.

XV. The successful bidder shall, immediately on the sale being declared, pay down 10 per cent of the price, and the residue of the purchase money shall be paid in full within 30 days. The sale shall be conducted under and subject to the following conditions of sale :—

XVI. 1. The highest bidder above the upset price shall be the purchaser of the lot, and if any dispute arise between two or more bidders at the same price, the lot shall immediately be put up again at the last preceding undisputed bidding and resold.

2. If the purchaser shall pay to the said Superintendent the residue of his purchase money, he shall thereupon be placed in possession of the lot pending survey.

3. All persons desirous of becoming purchasers are to satisfy themselves as to the identity and correct description and estimated area and boundaries of the lot, previous to the sale, as by having the lot knocked down to him, the purchaser thereof shall be held to have waived all objections to any mistakes that may afterwards appear to have been made in the description of the lot, as well as to any other error whatever in the particulars of the property.

4. If the purchase shall not be completed by the thirtieth day from the day of sale, the purchaser shall pay to the Superintendent interest at the rate of 12 Rs. per cent per annum, on the remainder of his purchase money from the day of sale until the purchase shall be completed, without prejudice nevertheless to the right of resale reserved by the fifth condition, if not paid within one year.

5. If the purchaser shall neglect or refuse to comply with the above conditions, or any of them, his desposit money shall be forfeited and retained by Government, and the Government shall be at liberty to resell the lot either by public auction or private contract, without the necessity of previously tendering a conveyance to the purchaser at the present sale who shall so neglect or refuse, as and for liquidated damages.

XVII. If before the time of sale a claim of private proprietorship, or of exclusive occupancy or of any other right incompatible with the sale of the land under these Rules, shall be preferred to the lot or any part of it, the Superintendent shall postpone the sale of the lot until such claim shall be disposed of in due course of law.

XVIII. Reserves of grazing and forest land, of land for the growth of firewood, for building sites, and for land required for other special purposes, are not to be sold under these Rules without the express sanction of the Government.

XIX. As soon as the actual area of the lot purchased has been ascertained by survey, a grant shall be made to the purchaser (provided he shall have paid his purchase money in full) in the form hereto annexed and marked A. Should the actual area as ascertained by survey be more than $\frac{1}{10}$ less than the area as estimated before the sale, the purchaser shall be refunded a proportionate part of his purchase money in respect of such deficiency beyond $\frac{1}{10}$. Should the actual area be more than $\frac{1}{10}$ in excess of the area as estimated, such

excess beyond $\frac{1}{10}$ shall revert to Government, and the purchaser shall forthwith yield up possession thereof.

XX. The annual assessment on lands sold under these rules may at any time be redeemed by the owner by payment of a sum equal to 25 times the annual assessment of two rupees an acre on the whole area, and the lands so redeemed shall thereafter be for ever free from all demand on the part of the State on account of land revenue. On payment of the redemption money, the owner of the land shall be furnished with a deed in the form annexed to these Rules and marked B.

XXI. Arrears of annual assessment shall be recoverable in the same manner as arrears of Ryotwári land-revenue are, or may be recoverable by the law for the time being in force in Coorg.

XXII. Lands sold or redeemed under these Rules, shall continue subject to all general taxes and local rates payable by law or custom.

XXIII. The existing and customary rights of Government, of other proprietors, and of the public, in existing roads and paths, and in streams running through or bounding lands sold under these Rules, are reserved and in no way affected by the sale of such lands under these rules.

XXIV. Nothing contained in these Rules shall be held to debar the Government from granting waste land on Patta, Cowle, or otherwise at their discretion as heretofore.

FORM A. (1).

By this deed made the______day of______between the Secretary of State for India in Council of the one part, and A. B. of______of the other part, in consideration of the purchase money or sum of Rs.______duly paid by the said A. B.

The said Secretary of State hereby grants to the said A. B., his heirs, representatives and assigns, the parcel of Government land situated in the village of______in______of the______taluk in the District of Coorg and included within the following boundaries :________________

Excepting and always reserving out of the said grant, to the said Secretary of State in Council, his successors and assigns, all such timber growing or to grow on the said land as by any rule or decision of the Government Forest Department for the time being, and from time to time, shall be determined or declared to belong to Government.

And it is hereby declared, and the said A. B. for himself, his heirs, representatives and assigns, hereby agrees that the Government revenue assessed

on and hereafter payable in respect of the said land is as follows: From the 18 — to 18 — no assessment. From the 18 — to 30th April 18 — annually one rupee per acre on the whole area. From 18 — two rupees annually per acre on the whole area.

And that this grant shall not in any way affect the rights of the Government or any adjoining proprietor in respect to any road or stream running through or bounding any part of the said land, and that the said A. B., his heirs, representatives and assigns, shall not cultivate any of the land within 5 yards of a public road, nor destroy any brushwood or grass forming a natural fringe or revetment to any road, nor dam up or contract any waterway made by the Public Works Department, and also shall and will at all times hereafter maintain in good repair at his and their own cost, the boundary marks of the said land erected by the Government Surveyor.

Signed, sealed, and delivered by the Chief Commissioner for the Affairs of Coorg, for and on behalf of the said Secretary of State, and by the said A. B. the day and year first above written.

FORM A. (2.)

The same throughout as Form A. (1); instead of the third paragraph however, beginning with : " And it is hereby declared etc." the following is substituted :

" Which said parcel of land shall henceforth be held by the said A. B., his heirs, representatives and assigns, freed and discharged from all claim in respect of Government revenue".

FORM B.

By this deed made the ____ day of ____ between the Secretary of State for India in Council of the one part, and A. B. of the other part, in consideration of Rupees _____ duly paid by the said A. B., the said Secretary of State hereby absolutely and freely releases to the said A. B., his heirs, representatives and assigns, all Government land revenue hereafter accruing for or in respect of the parcel of land situate in the village of ____ in the taluk _____ and comprised within the following boundaries, (give the survey boundaries) and such parcel of land shall henceforth for ever be held by the said A. B., his heirs, representatives and assigns, free of any Government rent.

Signed, sealed, etc. as in Form A.

Coffee.—With the year 1865—66 a new source of land revenue arose, from the assessment on land taken up for coffee cultivation. After

much deliberation and correspondence on the part of the Coorg Planters' Association and the Government, it was finally resolved in October 1863 to abolish the hálat or excise duty of 4 annas per maund of 28 lbs., or one rupee per cwt. of clean coffee, and to substitute an acreage rental on the following terms :—

From the first to the fourth year the land is rent free, from the date of acceptance by the District officer of the tender for the grant.

From the fifth to the twelfth year one rupee per acre on the whole area, except a certain proportion of waste grass land.

From the thirteenth and subsequent years two rupees on the whole area.

The following is a copy of the *Amended Rules for carrying out the substitution of an acreage on Coffee lands for the Halat or excise duty.*

I. Surveyed estates held free since 1st May 1860 are liable to be assessed at one rupee an acre on the whole area from the 1st May 1864.

II. Unsurveyed estates, held free since 1st May 1860, to be assessed according to the proprietors' estimated area, subject to adjustment of rent if more or less than $\frac{1}{10}$ difference on the survey reaching them.

III. All Government unassessed lands granted for Coffee cultivation, whether cultivated or waste, to count for assessment from date of grant, or the land to be given up and the grant resigned.

IV. Every Coffee-holding on Government Cardamom land of which the Cardamom rent has ceased to be paid, will count for assessment at one rupee an acre on the whole area from the 1st May in that year when the rent ceased.

V. Cardamom plots taken up for Coffee cultivation but still waste, and paying rent to Government annually until expiration of lease in 1865—66, will be assessed at one rupee an acre on the whole area from the 1st May 1866, or lapse to Government on that date.

VI. Cardamom plots wholly cultivated will be assessed (as if on the fifth year) from the year on which Cardamom rent ceased to be paid.

VII. All lands now liable to assessment will be charged upon the estimated area in acres, as returned last year, unless corrected by the tenants at time of assessment, which in each case will be subject to adjustment on survey.

VIII. In all cases of adjustment of rent, whether to credit of Government or the tenant, to take place from the first instalment of rent due after the land has been surveyed.

IX. In all cases when the survey papers and title-deed are ready for delivery, the cost of the survey must be paid at the Superintendent's Treasury, before the papers are handed over.

X. Every title-deed should have entered on its back the years and rates of assessment payable to the Government on the land which it represents.

XI. The assessment when directed to be commenced should be conducted at Mercara by the Superintendent, by Taluks and Náds, one Register for each Nád being completed before proceeding to another on the basis of the Registry of areas of coffee lands taken last year.

XII. The Báne-lands of the Coorgs being included in their Sannads as part of a tenure with a permanently fixed rent, and assigned hereditarily to them for ever, not to be subject to the assessment of coffee lands; unless when cultivation is over 10 acres, such land be separated from the varga or farm.

XIII. Coffee gardens, backyards, and fields in and around the suburbs of towns, if one acre or upwards in extent, to be assessed under the new Rules.

XIV. Valuable timber in forests already in possession and about to be felled, to be purchased by the tenant paying a royalty upon each tree.

XV. The Settlement-Office to commence a Register by Taluks and Náds, taking the Survey Register at Mercara for a basis, but completing all the holdings in each Nád without reference to the survey having reached them or not.

Superintendent's Office, W. H. KERR,
Mercara, 4th August 1864. *Superintendent.*

In accordance with these Rules, on the 1st of May 1864 the Halat was abolished and an acreage assessment on the land introduced, since which time the total revenue from coffee has been as follows:—

Revenue from Coffee since abolition of Halat.

Taluks.	1865—66	1866—67	1867—68	1868—69	1869—70	1870—71	1871—72	1872—73	1873—74	1874—75	1875—76
Mercara	11,882	14,490	25,384	26,529	28,463	31,001	30,757	30,787	31,323	32,243	42,206
Padinalknad	3,108	4,296	10,021	20,695	20,054	21,322	21,199	21,164	21,233	21,599	31,219
Yedenalknad	5,196	10,257	19,381	22,629	22,206	24,083	23,714	22,001	22,212	23,675	34,294
Kiggatnad	403	2,836	6,625	14,172	13,341	11,916	11,109	9,555	10,686	12,732	15,909
Nanjarajpatna	905	1,366	3,800	6,239	4,791	4,946	5,208	4,018	4,076	4,624	6,317
Yelusavirashime	53	238	487	987	1,087	1,202	1,118	1,121	1,132	1,371	1,522
Total Rs...	21,552	33,483	65,698	91,251	89,942	94,470	93,105	88,646	90,662	96,244	1,31,467
							Acres.	Acres.	Acres.	Acres.	Acres.
Held by European Planters	...	...	...	...	...	...	47,333	44,359	46,302	46,472	48,676
„ Native „	...	...	...	...	...	...	28,942	28,947	29,794	30,068	32,360
						Total.....	76,275	73,306	76,096	76,540	81,036

Survey.—Owing to the introduction of a land tax in the coffee plantations, in lieu of the halat or tax on the coffee, a Survey Department was organized, and a party detached from the Madras Revenue Survey in 1862. This party has no connection with the Mysore Survey, and is in immediate subordination to the Superintendent of Revenue Survey, Madras. All the estates have now been surveyed, and when their mapping, computation, &c., are completed, it is anticipated that there will be a considerable increase of revenue derived from the excess over the estimated areas of the plantations found in surveying. It is not contemplated to introduce any system of fieldwar survey and settlement into Coorg, but a topographical survey of the Province has been sanctioned by the Government of India.

Down to 1875—76, besides the demarcation and survey of waste land applications and Devar kádu (sacred forests), a special survey was made of paddy lands held on jamma tenure *; the boundaries of 14 State forests surveyed, and 8 of these forests, with an area of 28,204·66 acres, detailed and mapped; the topographical demarcation was completed in all six taluks, except in one village where there was a frontier boundary dispute, and the topographical survey nearly completed in one taluk, Yedenalknad; while the boundary survey was completed in all but one taluk, Kiggatnad.

Cardamoms.—Until lately, when, to swell the returns of the Forest department, the rents from cardamom jungles were transferred to its accounts, this assessment formed a legitimate item of the land revenue, and amounted in 1869—70 to Rs. 32,796. Lieut. Connor states that in Linga Raja's time the revenue from this source amounted to Surat Rs. 1,00,800. Dr. Moegling mentions Rs. 80,000 as the average return in the time of the Rajas. To explain the great difference between these returns, the natives say that the item in the Rajas' accounts does not represent a rent, but the profit made by the sale of the cardamoms, which were Sarkar monopoly.

General Fraser in his Rules or Hukumnama of August 1834, promulgated in para 31:

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* Since discontinued, as the results did not shew that the area of occupied lands had been extended beyond what was entered in the accounts, or the State defrauded by concealed cultivation.

As some of the ryots are in the possession of cardamom grounds, they shall as hithertofore deliver their whole produce to the Sarkar. They shall be paid at the rate of 20 Rs. per maund for the first sort, 17 Rs. for the second sort, 15 Rs. for the third, and 12 Rs. per maund if the cardamom seeds have been removed from the capsules. They are prohibited from selling their cardamoms to any other person but only to the Sarkar. If they violate this rule they shall be fined in a sum equal to double the value of the cardamoms which they have offered for sale to other persons.

Yet in turning to the Revenue Statistics of 1834—35 the entry under Cardamoms shews only Rs. 7,348, and in 1842—43 it sank as low as Rs. 3,744 ; but in 1856—57, when the cardamom jungles were leased by Government, the revenue suddenly rose to Rs. 26,512. The falling off of this revenue may be perhaps accounted for by Capt. LeHardy's arrangement as proposed in his Jamabandi Report of 1834-35.

There are at present five separate establishments employed in superintending the cardamom grounds; but it appears that the duties of three of these may with advantage be transferred to the Parpattegars of Náds bordering on the Western Ghats on giving the latter a small increase of establishment.

This arrangement must have weakened the control over the most exposed and productive jungles. Cardamoms being worth in the market from Rs. 50 to 65, the Government rate of payment, *viz.* Rs. 12 to 20 per maund, offered a strong inducement to smuggle the spice beyond the Ghats and to sell it in Malabar.

Forests.—The general control of the forests in Coorg is vested in the Conservator of Forests for the Province of Mysore, whose head quarters are at Bangalore. An Assistant Conservator is in immediate charge. The more important timber forests are situated almost entirely in south-east Coorg. They are deciduous, and consist of teak and blackwood (*dalbergia latifolia*), matti (*terminalia tomentosa*), and other second class timber. In south and south-west Coorg, the forests on the ghats are, with but slight exceptions, evergreen, and from their position among inaccessible hills are not very valuable as timber-producing forests. Several of them are fitted for the cultivation of cardamoms, and the very great majority of such forests were in 1868—69 leased for a period of ten years, at a yearly rent of Rs. 30,000. From portions of the southern forests, the poon spar (*calophyl-*

lum elatum) can be floated, and is sold by the department at Rs. 20 per standing tree. In north Coorg, the country more closely resembles that of the adjoining high-lying plains of Mysore. The forests are more scattered, and while teak is scarce, honne and arsentega (*adina cordifolia*) are abundant and well grown. Sandalwood is found in 5 out of the 6 taluks into which Coorg is divided, none being found in Padinalknad, or in any part of the heavily wooded tracts of other taluks.

The first Forest Rules for Coorg were introduced in August 1865. They provided simply for the reservation of certain trees, specified the rates at which they were to be sold, detailed certain concessions made to ryots and residents of Coorg, and introduced the license and passport system. The last section allowed the Superintendent of the Province, who was to exercise a general control over the Assistant Conservator, to stop the felling of any description of timber in any State Forest. By these rules, eight kinds of trees were strictly reserved at fixed rates. All other kinds were allowed free to ryots paying land revenue, while eleven kinds of trees other than the eight referred to above, were given at certain rates to traders, and at half those rates to men not being ryots but residents of Coorg.

When by degrees forest operations increased in the Province, and it became necessary to set apart State Forests and to demarcate them, while the Conservator visited the range more frequently, these rules proved totally inadequate, and on the 11th August 1871, rules for the better management and preservation of Government forests in Coorg were issued by the Government of India. At the same time, a list of the State-Forests, the general boundary lines of which had been laid down by the Conservator of Forests, were published in the Gazette for general information.

By these rules, the administration of the forests was vested in the Forest officers, and the Superintendent of Coorg and his subordinates; the State Forests being entirely under the control of the Conservator and his officers. Unauthorized felling or lopping, unauthorized collection of forest products of any kind, setting fire to forests, unauthorized grazing of cattle, unauthorized ingress to forests, were all made punishable by fine not exceeding Rs. 500, or imprisonment which might extend to

six months. Provision was made for the disposal of drift or unclaimed timber and bamboos. The confiscation of axes, knives, carts, boats, or other tools, vehicles or implements, as also of all cattle and domestic animals used in an act which constituted an offence against these rules was also provided for. Finally, the Chief Commissioner was empowered to frame and revise rules for the sale of timber, sandalwood or other forest products by auction or otherwise, such rules being binding on all purchasers under specified penalties. No trees were specified as reserved, and no fixed rates were published; the rules contemplating the sale of all woods by Government from depôts only. The small depôt system has since been introduced, and is now on trial.

The following statement gives the quantity of wood felled by the Department during the eight years from 1864—65 to 1871—72, exclusive of the yield of forests removed on license:—

Description of wood.	1864—65	1865—66	1866—67	1867—68	1868—69	1869—70	1870—71	1871—72
Teak Logs ...	1,528	513	1,075	342	1,511	864	551	134
Jungle ...	17	...	100	...	306	571	114	721
Branches ...	...	...	...	305	...	...	...	...
Sandalwood, tons.	83	116	62	99	105	96	50	62

The following are the returns of wood felled, collected and sold each year since:—

Description of Wood.		1872—73.			1873—74.		
		Felled.	Collected.	Sold.	Felled.	Collected.	Sold.
Teak	logs ...	195	...	...	...	208	822
	poles ...	...	...	...	264	218	114
Junglewood	logs...	1,625	1,863	...	486	707	1,210
	poles...				4,845	3,690	1,539
Bamboos	No....	115,275	...	115,275	226,135	191,104	135,287
Firewood ...	...cart-loads...	...	...	...	...	...	...
Firesticks	No....	...	...	...	...	...	...
Sandal	tons....	...	90¾	89¾	...	83½	87

Description of Wood.		1874—75.			1875—76.		
		Felled.	Collected.	Sold.	Felled.	Collected.	Sold.
Teak	logs ...	296	203	41	c.f. 8,983	6,749	8,270
	poles...	...	45	28	53	28	103
Junglewood	logs ...	6,104	2,548	2,430	c.f.19,321	16,195	14,426
	poles...	...	425	317	4,998	5,095	4,283
Bamboos	No...	209,789	145,532	115,442	156,941	143,514	164,762
Firewood ...	cart-loads...	2,060	2,205	2,196	2,377	2,377	2,139
Firesticks	No...	7,389	6,879	4,779	5,822	5,992	6,009
Sandal	tons...	...	75¼	42¾	...	86½	93½

The State Forests are estimated to cover an area of 380¼ square miles. In the work of demarcation 330¾ miles of lines had been cleared up to the end of 1875—76. As grazing is allowed in the State Forests of Coorg except when they are closed for re-production, the closing of forests does not affect the interests of the inhabitants of South Coorg. In North Coorg the privileges to be granted to the inhabitants in the vicinity of the State Forests are not yet settled.

Three teak plantations have been formed, covering an area of 405 acres, and two sandalwood plantations, covering an area of 65 acres.

Abkari.—The revenue derived from the manufacture or sale of spirituous liquors and drugs has, in spite of the best intentioned repressive measures of Government, increased enormously since 1834, and indicates a most lamentable rate of consumption in so small a country. In the Raja's time only a few people knew the secret of distilling rice-brandy, and drinking was kept down by rules enforced in Coorg fashion. Besides, it was dangerous in those days to get drunk, for words spoken in an unguarded moment, if conveyed to head quarters by one of the numerous channels of espionage, might cost a man his tongue, nose or head. There is no such fear now before the eyes of the Coorg inhabitants. They are prosperous, their climate favours the evil habit, and drunkenness in its very nature is a growing vice. Moreover, since the influx of so many European settlers in Coorg, the natives have become familiar with the strongest European drinks, and the liquor dealers are not slow in improv-

ing their opportunities to the ruin of the people. Beer, wine and brandy shops are scattered all over the country.

In 1866—67 the direct manufacture of spirits by Government was entirely discontinued and the Sadar Distillery system introduced. The distillery is situated at Fraserpet and rented to licensed contractors, who manufacture within its walls arrack of a certain strength and pay for the monopoly a still-head duty.* The increased income from this source is partly due to the hot competition maintained amongst the distillers, for though the number of shops for the retail vend of spirituous and fermented liquors is restricted, higher prices are paid for licenses.

In 1870—71 the fees for licenses for the sale of European liquors were doubled, and the Government monopoly in the sale of ganja and opium farmed to a contractor. In 1873—74 the still-head duty was increased from Rs. 1—4—0 to Rs. 1—10—0 per gallon. The quantity of arrack taken out of the distillery was 58,375 gallons in 1873—74; 54,867 in 1874—75; 58,344 in 1875—76.

Sáyar or Customs.—The collection of duties on imports and exports on the Mysore Frontier was discontinued, and the Sayar Chaukis withdrawn, from the 1st October 1845.

Mohatarfa or Assessed Taxes.—These comprise two items, namely, income tax, and mohatarfa house tax, levied from those who are not landholders. The proceeds of the former appear under imperial revenue, those of the latter under provincial revenue.

Stamps.—The Stamp Act Rules were introduced in 1861—62. Previous to this, fees were levied in the Daryaft Cutcherry and Superintendent's court, but no fees or costs of any kind were leviable in Parpattagars' and Subadars' courts; moreover the fees in the first named courts were only imposed after deciding the suit, which gave rise to much

* It is assumed, says Mr. Richter, that no other native liquor is produced in the country; but there can be no doubt that many ryots distil a superior article from rice for feasts and home consumption in general.

Mr. Bowring, in connection with the introduction of the Sadar Distillery system into Coorg, while admitting that it could be carried into effect, made the following observations:—"The imposition of any check upon the supply of spirits in Coorg will to a certain extent defeat its own object, and encourage the keeping of illicit stills, which in a mountainous country, with the distilling material at their doors, may be periodically erected and used with facility and success, the process being easy and all signs of the still removed before any discovery can be effected. I think private distilleries on the Sudder system might be attempted, but I wish it to be remembered that the people of Coorg are different from any race in India, and as all the inhabitants are accustomed to the daily consumption of spirits from their youth, they will continue the use of it under whatever system may be introduced."

trouble in collecting them, and they were not infrequently evaded. The sum thus imposed as fees in 1861 was Rs. 746 up to August, when the Stamp Act was introduced. The sale of stamps for the rest of the year produced Rs. 3,691. The decrease under this productive head in 1870—71 was owing to the transfer of the sale proceeds of Court Fee Stamps to the head Law and Justice.

Post Office.—There are two offices for Her Majesty's Post, one at Mercara and the other at Virarajendrapet. The latter was opened in 1864 in connection with a line to Cannanore, and a branch office at Amatti in 1871. The Anche or Local Post conveys letters to all the taluk kasbas.

Telegraph.—The main line from the east passes through Mercara to Cannanore. A branch line to Mangalore was completed in 1865.

Local Funds.—Those applied to general purposes are chiefly derived from tolls at the ghats, bridges and ferries, pound dues and the like. There is no road cess, but an education cess for the support of primary schools was imposed in 1872. In deference to the wishes of the Headmen the old plough tax was revived for the purpose, and yields Rs. 5,200 a year, the rates contributed being 3 annas a plough by holders of jamma and umbli lands, and 2 annas a plough by holders of sagu lands.

Municipal Funds.—No regular Municipal Committees were formed before 1870, since when there have been two municipalities, one at Mahadeopet (Mercara) and the other at Virarajendrapet. The Committee for each town is composed of 9 members, 3 of whom are *ex officio*, and the remainder influential residents who are representatives of their class, selected, as vacancies occur, by the Board and sanctioned by the Chief Commissioner. The income of the municipalities is derived from octroi on articles brought for sale on market days, taxes on manufacture, fines, &c. In 1873—74 a house tax was imposed in Mahadeopet at the following rates:—

Houses below Rs. 100 in value				Exempt.
Do	valued at Rs. 100 and above			R. 1
Do	do	500	do	2
Do	do	1,000	do	3
Do	do	3,000	do	5

The receipts and disbursements of the two municipalities have been as under :—

Year.	Mahadeopet.		Virajpet.	
	Receipts.	Disbursements	Receipts.	Disbursements
1872—73	Rs. 3,110	...	3,172	...
1873—74	4,683	3,556	2,908	1,689
1874—75	4,876	3,802	3,776	816
1875—76	3,802	3,263	2,331	3,483

The funds are permitted to accumulate as much as possible, with the view of raising sufficient money to provide proper means of water supply for the two towns, which are much needed.

In 1872—73 the towns of Fraserpet, Somvarpet and Kodlipet were also brought under the provisions of the Municipal Act, but the operations have been hitherto confined to conservancy.

State Expenditure.—With an increasing revenue the expenditure has also increased, both as a consequence and as a means. For it was evident that the considerable surplus every year laid by might be expended with great advantage on reproductive public works, and the item of extraordinary expenditure for this purpose forms a regular head of account.

The following figures for the past decade will illustrate the growth of the finances.

	Revenue.	Expenditure.
1865—66. ...	Rs. 4,55,700	4,57,925
1875—76. ...	... 7,28,938	6,50,274

The following is an analysis of the charges, so far as I have been able to bring them under corresponding heads :—

	1865—66.	1875—76.
Civil and Revenue ...	1,26,513	1,67,879
Judicial	13,827	28,690
Police	...	1,847
Military	1,44,822	1,71,130
Post Office... ...	4,188	4,006
Telegraph	...	13,344
Pensions, &c. ...	12,718	4,432
Medical	2,465	...
Ecclesiastical ...	1,783	8,797
Public Works ...	1,06,000	1,76,955
Education... ...	9,779	18,277
Local Funds ...	...	30,403
Miscellaneous ...	21,940	712
Endowments or charitable grants	13,890	13,855
Allowances under treaties, &c.	...	9,947
	Rs....4,57,925	6,50,274

Or collecting the items under general heads, they may be stated thus, as a guide to the ordinary and extraordinary expenditure :—

	1865—66.	1875—76.
Civil Charges	2,07,103	3,02,189
Military	1,44,822	1,71,130
Public Works	1,06,000	1,76,955

Law and Justice.

Legislation.—Though as British Territory theoretically included in general enactments, yet as a non-regulation province Coorg was practically not subject to the operations of the Legislative Acts of the Government of India except when they were specially made applicable to it.

Down to 1876 the following Acts have been thus specially applied to Coorg.

No. and year of Act.	Name or Subject of Act.	Date of extension to Coorg.
XIX of 1841 ...	Curators in Succession Cases	
XVIII „ 1850 ...	Protection of Judicial Officers	
XXI „ 1850 ...	Rights on loss of caste	
VIII „ 1851 ...	Tolls	
XV „ 1856 ...	Marriage of Hindu Widows	
XIII „ 1859 ...	Breach of Contract Act	...
XXVII „ 1860 ...	Debts on Succession	
XXXI „ 1860 ...	Arms Act	
XLV „ 1860 ...	Indian Penal Code	1861
XXV „ 1861 ...	Criminal Procedure Code	1862
X „ 1862 ...	Indian Stamp Act	1862
VI „ 1864 ...	Whipping Act	
XV „ 1864 ...	Tolls	
XVI „ 1864 ...	Registration Act	1864
VII „ 1865 ...	Forest Act	1866
X „ 1865 ...	Indian Succession Act	1865
XIV „ 1866 ...	Post Office	
XX „ 1866 ...	Registration of Assurances	1866
1867 ...	New Stamp Act	1867
I „ 1868 ...	General Clauses Act	
XXV „ 1868 ...	Coorg Courts Act	1868
II „ 1869 ...	Justices of the Peace	
XV „ 1869 ...	Prisoners	
XVIII „ 1869 ...	General Stamp Act	
VII „ 1870 ...	Court Fees Act	1870
X „ 1870 ...	Land Acquisition Act	„
XI „ 1870 ...	Indian Weights and Measures	„
XVI „ 1870 ...	Income Tax	„
XX „ 1870 ...	To correct Court Fees Act	„
XXIII „ 1870 ...	Indian Coinage Act	
XXVI „ 1870 ...	Prisons	
I „ 1871 ...	Cattle Trespass	1871
X „ 1871 ...	Excise	
XXIII „ 1871 ...	Pensions and Gratuities	
XXXI „ 1871 ...	Weights and Measures	
I „ 1872 ...	Evidence Act	
IX „ 1872 ...	General Law of Contract	

No. and year of Act.	Name or Subject of Act.	Date of extension to Coorg.
X of 1872 ...	Criminal Procedure	
XI „ 1872 ...	Extradition Act	
XV „ 1872 ...	Christian Marriage Act	
V „ 1873 ...	Government Savings Banks	
X „ 1873 ...	Oaths.	
III „ 1874 ...	Married Women's Property	
VI „ 1874 ...	Privy Councils Appeal	
IX „ 1874 ...	European Vagrants	
XIV „ 1874 ...	Schedule Districts	
IX „ 1875 ...	Indian Majority	
X „ 1874 ...	High Court Criminal Procedure	
I „ 1876 ...	Telegraphs	
	Local.	
XXVIII of 1860 ...	Boundary Marks	
I „ 1863 ...	(Madras) Offences under S. 174 of Penal Code.	
XVIII „ 1864 ...	Lucknow Municipal Act	
XX „ 1864 ...	(Bombay) Minors	
XXV „ 1868 ...	Coorg Courts	
I „ 1873 ...	(Madras) Wild Elephants	

In 1874 the position of Coorg with regard to Acts of the Indian Legislature was constitutionally recognized, and it was included as one of the excepted or Scheduled Districts in Act XV of 1874, to which Imperial Acts are not applicable unless specially extended.

Courts.—Before the 1st December 1868 the Civil and Criminal Courts in Coorg were thus constituted :

The Subadar's Courts.—Each of the six taluks was presided over by a Subadar, exercising both civil and criminal jurisdiction. In addition to these were two Petta or Town-Subadars—formerly called Kotwals—stationed at the two principal towns of Mercara and Virarájendrapet, who were vested with the same powers as the former. The civil jurisdiction of the Subadars extended to Rs. 200, and their criminal powers were those of a Sub-Magistrate of the second class. These officials were assisted in their revenue, magisterial and police duties by 24 Parpattegars, 13 of whom had been invested, from time to time, according as they had been considered qualified and competent to exercise the same, with criminal powers equivalent with those of the Subadars, but they did not exercise any civil jurisdiction.

The Daryáft-Cutcherry was in so far modified, that it was composed of a Moktasir (native judge) and four Pancháyatdárs, who were selected

by rotation from among the most intelligent of the various classes of the people, and who received an allowance of a rupee a head per day for such days as the court actually was sitting. It exercised original civil jurisdiction in suits the value of which ranged from Rs. 200 to 3,000, and had appellate jurisdiction over the decisions passed by the Taluk Subadars. This institution, which had a certain amount of time-honoured prestige amongst the Coorgs, was somewhat anomalous and exceptional in its character when compared with the system of judicature in force in the other parts of Her Majesty's territories.

In the two Assistant Superintendents' Courts, presided over respectively by a Native and a European, the former exercised the powers of a Sub-Magistrate, the latter had been vested with the full powers of a Magistrate.

In the Superintendent's Court, the Superintendent of Coorg exercised original jurisdiction in civil matters extending from Rs. 3,000 to any amount, and was the Magistrate of the District. Appeals from the decisions passed by the Daryáft Cutcherry were made to him.

A Sessions Court was established by vesting the Commissioner of the Ashtagram Division of Mysore with the powers of a Sessions Judge in disposing of cases with which, as Assistant Sessions Judge under Act XV of 1862, the Superintendent was incompetent to deal.

The Court of the Judicial Commissioner was the highest appellate court, and exercised control over the judicial administration of the province in all its branches. Sentences of death passed by the Commissioner of Ashtagram as Sessions Judge in Coorg, required the confirmation of the Judicial Commissioner. This office was first instituted in 1856 by the Supreme Government.

With the 1st December 1868 *the Coorg Courts Act XXV of* 1868 came into operation. Its primary object was to settle and define the jurisdiction of the various civil and criminal functionaries in Coorg, and the immediate occasion for it arose when the two Assistants were appointed, whose powers it was necessary to determine. As a necessary consequence the Daryáft Cutcherry was abrogated, which gave rise to some

expressions of regret. But as the Judicial Commissioner remarked, "the law must generally be adapted to the condition of the more advanced section of the community. The more complicated and difficult portions of the law affect not the simple mountaineer so much as the coffee planter and the trader ; and when the business of life is at all complex, almost any ascertained rules must be preferable to no rule."

The civil jurisdiction conferred by the Act on officers of various classes is limited as follows :

Subadars of the 2nd class may determine suits to the value of	Rs.	100
Subadars of the the 1st class	,,	300
Assistant Superintendent of the 2nd class ..	,,	1,000
Assistant Superintendent of the 1st class ..	,,	3,000
The Superintendent of Coorg, without limit.		

The Chief Commissioner may invest any Parpatcgar or Naib Subadar with power to try certain kinds of suits for money or movable property not exceeding in value Rs. 50. Appeals lie from the Subedars to the Assistant Superintendents ; from the Assistants to the Superintendent of Coorg ; and from the Superintendent to the Judicial Commissioner. Special appeals lie from the decisions of the Superintendent and from those of the Assistants to the Judicial Commissioner ; but in suits of the nature of Small Causes no special appeal is allowed for less than Rs. 300.

On the criminal side, the Act provides that for the purpose of criminal jurisdiction the Superintendent of Coorg shall be taken to be the chief officer charged with the executive administration of a district in criminal matters. Appeals against the sentences of the Magistrates with full powers in Coorg shall lie to the Judicial Commissioner. The Sessions Judge appointed by the Governor General, shall, as often as may be necessary for the trial of offenders, hold sessions in the province.

The following is a tabular statement of the Judicial tribunals of Coorg as now constituted :—

Courts.	Judicial Powers.	Original.		Appeal.		Executive or other functions of same officers.
		Criminal.	Civil.	Criminal.	Civil.	
Parpattegars ...	Magistrates of the 3rd class ...	7	...	...	...	Revenue and Police functions.
Do. ...	Do and original civil powers within Rs. 50	4	4	.	...	Do do
Town Subedars ...	Do with original civil powers within Rs. 300	2	2	...	...	Police and Municipal.
Taluk Subedars ...	Do do and Revenue original powers	6	6	...	...	Do and Registration.
Second Assistant Superintendent...	Full powers of a Magistrate with original civil powers within Rs. 1,000 and appeal powers... ...	1	1	1	1	In charge of Treasury and Registration.
First do do ...	Do do within Rs. 3,000 and appeal powers	1	1	1	1	Municipal and Registration.
Superintendent ...	Powers of a Magistrate of the District, under Section 36 of the Criminal Procedure Code, also exercises the powers of deciding Revenue, Civil and Criminal cases both original and appeal. ...	1	1	1	1	General supervision of Abkari, Forest, Municipal, Police and Registration.
Commissioner of Ashtagram ...	Powers of a Sessions Judge ...	1	...	...	...	
Judicial Commissioner ...	Powers of a High Court... ...	...	...	1	1	

Civil Justice.—The progress of litigation is exhibited in the following figures, which give the number and value of civil suits instituted for a series of years.

	No. of Suits.	Value of Suits.		No. of Suits.	Value of Suits.
1865 ...	1,026	Rs. 1,23,080	1871 ...	1,011	Rs. 85,037
1866 ...	1,168	1,63,952	1872 ...	1,188	1,32,272
1867 ...	1,156	2,02,829	1873 ...	1,272	1,81,752
1868 ...	1,150	1,04,887	1874 ...	1,634	1,54,548
1869 ...	1,068	1,35,668	1875 ...	1,819	2,47,760
1870 ...	1,312	1,43,213			

The large decrease in the number and value of suits instituted in 1871 as contrasted with 1870, was attributed, not to any diminution of trade or business, but to a large proportion of the cases filed in 1870 having been so instituted to prevent their being barred by the Limitation Act, which swelled the number that year. The decrease was also to some extent due to the strict enforcement of the rules regarding vakils practising in the courts.

From the statistics for the past two years it appears that more than half the total number of suits filed are on written obligations and under

Rs. 500 in value. About 82 per cent are disposed of by the Subadars, and 10 per cent by the Parpattegars. Nearly three-fourths of the suits are uncontested. Of the contested suits, about four-fifths are decided for the plaintiff and one-fifth for the defendant. Of the uncontested cases in 1875, there were transferred 3, plaint rejected or returned 15, dismissed for default 121, withdrawn 93, compromised 23, decreed on confession 460, decreed *ex parte* 631 (of which 563 were by Subadars), dismissed *ex parte* 4. The average duration of suits was 24 days in contested, and 19 in uncontested cases.

There were 106 civil appeals in courts below the Judicial Commissioner's, of which 5 were dismissed for default, 42 confirmed, 14 modified, 27 reversed and 7 remanded. The average duration of appeal cases was 35 days.

Registration.—The progress of Registration in Coorg, introduced in July 1865, has not been rapid. At first there seems to have been a want of publicity regarding the provisions of the Registration Act, and no special agency was appointed to carry them out, there being only a single European official at that time. During 1868 a more regular system of working was introduced, and copies circulated of the Registration Manual translated into Kanarese. But it should be borne in mind that there are no large commercial towns in Coorg, and that coffee estates are not often bought and sold. The Coorgs also are too fond of their hereditary lands ever to part with them, hence the mutations of landed property are not frequent. In 1869 the Government of India decided that the sannads for jamma lands and coffee grants should be registered. The effect of this order was to add 830 documents to the compulsory registrations in 1870—71 beyond the ordinary number.

On the 1st of July 1871 the new Act VIII of 1871 was brought into force, superseding the previous Acts. This exempted from compulsory registration all grants for coffee cultivation and service tenure lands, in common with other assignments of land made by Government. But transfers of grants other than those of service tenure continued subject to the compulsory provisions of the Act.

The following are the statistics of Registration in Coorg for each year :—

Year.	Immovable Property.			Movable Property.
	Compulsory Registrations.	Voluntary Registrations.	Total Value, Rupees.	Registrations.
1865—66	181		...	...
1866—67	793		...	...
1867—68	365	229	...	...
1868—69	416	187	...	30
1869—70	449	160	...	30
1870—71	1,294	153	4,33,642	28
1871—72	465	93	3,72,181	45
1872—73	389	77	4,34,412	49
1873—74	462	67	4,45,597	42
1874—75	398	50	4,84,709	20
1875—76	496	51	11,97,947	38

Criminal Justice.—The following penal statistics shew on the whole a tendency to increase in the total number of offences. An analysis of the cases, however, proves that the increase has been mainly under two heads, breach of contract and assault.

Under the former, the offences are chiefly confined to the coolies of coffee plantations, who come into Coorg from the neighbouring districts for employment. The mestris and coolies used to desert almost with impunity, after receiving advances from the planters, who had no remedy except by a tedious civil process. To remedy this state of things, extended application was given to Act XIII of 1859, whereby offences of this nature were more easily brought to punishment, and hence an increase in the number of crimes against property. But though the planters benefited, the Coorgs proper were disposed to abuse the provisions of this Act in the following way. Finding that the British Government would not recognize their jamma or hereditary slaves, they made large advances to them which could never be cleared off, that they might through the very medium of the courts more effectively secure them as their bond slaves. Another class of offence which has increased the number of crimes against property is coffee stealing.

The increase in the number of crimes of assault or use of criminal force, and criminal intimidation, is attributed to the circumstance that family quarrels and cases of petty assault were formerly settled among the Coorgs themselves, and never brought into court at all, a practice which is apparently falling into disuse.

Crimes against	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.
The State and Public Justice ...	68	28	40	43	37	48	53	44	65
Person	317	423	527	580	461	509	439	534	498
Property	187	210	216	202	155	161	220	200	335
Special Laws	210	223	146	124	60	105	96	109	268
Total......	782	884	929	949	713	823	808	887	1,166

Of serious and heinous crimes, on the other hand, the number is comparatively few. During 1874 there were convicted 4 cases of murder, 1 of attempt to commit murder, 1 of culpable homicide, 2 of grievous hurt, 3 of dacoity and 2 of robbery. In 1875 there were convicted 2 cases of murder, 2 of dacoity and 2 of kidnapping.

The results of criminal trials are shewn in the subjoined table. The average duration of cases disposed of in 1875 was 5 days.

Persons	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.
Brought to trial	1,496	1,725	1,639	1,624	1,305	1,101	1,403	1,373	1,589
Acquitted	338	352	569	399	440	312	433	497	497
Discharged	175	328	201	447	204	91	107	173	183
Convicted	767	900	707	719	590	630	790	665	830

Of criminal appeals, there were 22 to courts below the Judicial Commissioner's, of which 3 were rejected, 10 confirmed, 6 modified, and 3 pending. There were 31 appeals to the Judicial Commissioner, of which only 2 were reversed and 10 modified. As a court of revision the Judicial Commissioner received 55 cases, of which 6 were quashed, 3 modified, 16 reversed and 4 remanded for further inquiry: in the remaining 26 the proceedings of the lower courts being upheld.

Prisons.—The only Jail in Coorg is in the Fort at Mercara. The building was long condemned as unfit, and provision made for the erection of a new jail, but there was great difficulty in finding a suitable site, and the only one selected was found to be too unhealthy, the fact being proved by the experiment of locating the convicts on it for a time in temporary buildings. Another site was then selected, but on financial grounds the building was indefinitely postponed. Meanwhile the old

jail was improved and enlarged sufficiently to allow of the modern requirements for sanitation, &c., being effectively carried out.

Before the appointment of European superintendence in 1867, the jail discipline seems to have been very loose. A Brahman convict, it is said, had acquired such influence that he made the peons discharge his duties for him. The European jailor one day, on taking this man to the market with him to carry the vegetables for the jail, happened to turn round when toiling up the hill leading to the fort, and found the guard peon carrying the load while the "swámi" walked coolly up. It was also discovered that he employed the peons to fetch his wife after the jail had been closed for the night.

The daily average strength of prisoners of all descriptions for the last three years was as follows:—

Year.	Convicts	Under trial.	Civil.	Total.
1873	63·84	11·91	·46	76·21
1874	78·2	11·45	2·85	92·5
1875	62·38	10·64	1·99	75·01

The total number of convicts during 1874 was 259, (239 male and 20 female), of whom 219 were incarcerated in the Mercara Jail and 40 in the taluk lock-ups. Of 60 convicts sentenced to labour, 46 were fit for work throughout the year. Of these, 28 were employed as prison servants, 10 on manufactures, and 8 on extramural labour. Instruction was daily given to 56 prisoners on an average : 22 were taught to read or write a little, and 25 fairly well.

The damp of the monsoon being found prejudicial to the health of the prisoners, owing to defects in the present building, they were removed to Fraserpet for a time in 1875 with beneficial effects.

The following table gives details of the cost of guarding and keeping prisoners for the past two years. The increase in 1875 is due to the charges for removal of convicts and stores to Fraserpet for the monsoon, and for batta to jamma ryots who guarded the temporary jail.

Item.	Total cost.		Cost per head of average strength.	
	1874.	1875.	1874.	1875.
Rations ...	3,829	3,581	41— 6— 4	47—11—11
Establishment ...	2,580	2,691	27—14— 4	35—14— 1
Police guard ...	1,655	1,494	18— 0— 0	19—15— 0
Hospital charges ...	181	161	2— 0— 0	2— 2— 3
Clothing ...	400	338	4— 3— 8	4— 8— 1
Contingencies ...	1,136	1,562	12— 3—10	20—13— 3
Total Rs.......	9,781	9,828	105—1—22	131—0—7

Police.—The only regular police force is a small body in the towns of Mahadeopet (Mercara) and Virarajendrapet. All other police duties are discharged, as of old, by the jamma ryots, as part of the service demanded by the feudal tenure on which they hold their lands.

The Town Police above referred to consisted for several years of 2 daffedars and 24 peons,* under the control of the Petta Subedars. The cost of the force was Rs. 1,596 a year, paid from imperial revenue. In 1875 a Police Parpattegar or Inspector was appointed to Mahadeopet on Rs. 25 a month, and it is proposed to have a regular police in two other towns.

The District, Rural or Village Police, composed of jamma ryots, in 1875 numbered 3,987 men. They are controlled by the Taluk Subedars, and are a force probably more efficient and better suited to the nature of the country than could be provided in any other way.

During 1875—76 there were 450 cases of cognizable crime in which the Police were engaged, of which convictions were obtained in 106. Of the remainder, 160 were struck off as false, 103 were under investigation, leaving 81 undetected. The Police arrested on their own authority 405 persons, and under the Magistrate's orders 29. Property valued at Rs. 11,348 was reported to have been stolen in 109 cases, of which Rs. 3,236 was recovered in 80 cases. Of non-cognizable crime, the Police were employed in 17 cases. The number of persons brought to trial was 12, of whom 4 were convicted.

* A daffedar at Rs. 7 and 16 peons at Rs. 5 each for Mahadeopet, with a daffedar at Rs. 6 and 8 peons at Rs. 5 each for Virarajendrapet.

Public Works.

Before the annexation of the country in 1834, little deserving the name of public works may be said to have existed. The mountainous and jungly nature of the country favoured a policy of exclusion, which in former times was the best safe-guard to the people of this small Province; and accordingly we find that the only routes used were the defiles passing under the Siddeshvar hill and the Heggala pass, neither of which were anything better than tortuous tracks, suitable only for pack bullocks. With the prevailing heavy rainfall, moreover, there was little need to resort to a system of water storage as in Mysore, and the deep troughs of the Kaveri and Lakshmantirtha rivers, with their feeders, preclude the construction of anicuts. Of irrigation works therefore there were, and still are, none. Of public buildings, the only work deserving of any note was the Palace† in the Mercara Fort (now used as officers' quarters for the regiment there stationed). This work is stated to have been commenced by Lingarájendra Wodeyar in 1812, and finished in 1814. It is a spacious solid two-storied building, on a quadrangular plan, without any architectural pretence. The palaces of Nalknad and Haleri are quite unworthy of the name.

After the annexation of the country, the Madras Government in 1838--39 undertook to extend the western communications by a line of 103 miles in length from Fraserpet, *viâ* Mercara, to Mangalore, with a view "to enable troops and artillery to move with ease through the taluks of Canara which had lately been in revolt against Government." The Sampaji Ghat, leading down from Mercara, 19 miles in length, and rising 2,500 feet, was the first of the great western passes opened on an easy slope for wheel carriages, and it is a noble monument of the genius of Lieutenant Fast (of the Madras Engineers) who died at the age of 25, two years after his work on the Sampaji road, while carrying out a similar undertaking in the Coimbatore District. At a later date, owing to the extremely unhealthy and difficult nature of the old military road leading from Mysore *viâ* Manantadi and the Peria pass to Tellicherry and

† It bears the following inscription. "The pious who praise Almighty God, by whose grace this magnificient Palace was constructed after the removal of the rugged hill top, shall enjoy eternal happiness in this world and in the world to come."

Mangalore, it was determined to open a more direct line through South Coorg, and Lieutenant (now Colonel, retired) Francis of the Engineers, in April 1853, completed, after 4 years' work, the Periyambadi Ghat with this object, at a cost of Rs. 2,00,385. Subsequently, in order to place Mangalore and Mercara in direct military communication with each other, the line from the latter place to the head of the Periyambadi Ghat (passing through Virarajendrapet) was commenced, though never very completely worked out.

Down to the year 1862, there was no special Department of Public Works for Coorg. Officers of the Madras Department from Malabar and South Canara had charge respectively of the Periyambadi Ghat and its eastern approach as far as Anechaukur, and of the Sampaji Ghat; while the Mysore Executive Engineers of the Hassan and Mysore Divisions shared between them the communications, &c., of the northern and eastern portions of the Province. Till quite lately, moreover, the Madras Department were in charge of the fort and military buildings at Mercara. In 1862, an arrangement was adopted by which an Assistant Engineer and small subordinate staff (under the orders of the Chief Engineer of Mysore) were set apart for Coorg, which henceforward bore the whole charges for construction and maintenance of roads, civil buildings, &c. The Madras Government profited very considerably by this change, not only saving all entry for Coorg roads in its Public Works budget, but enjoying the entire advantage of the tolls at the foot of both the ghat roads, and at the same time continuing to reap the full benefit of the large and increasing custom receipts at Mangalore and Cannanore, which almost entirely depend on the main arteries of traffic passing through Coorg.

Between 1857—58 and 1861—62, the average outlay on Public Works was only Rs. 8,261, while between 1862—63 and 1871—72 it was Rs. 97,835. Comparatively high, however, as was the outlay during the latter years, it was freely acknowledged as inadequate to the real wants of the Province. Owing to strong representations addressed to the Government of India, the budget limit was raised in 1866 to 1½ lakhs, and subsequently to 2 lakhs, which, had it been maintained, would have allowed of a much called for change in the construction of main roads, to supersede those which, having been constructed under ad-

verse conditions, have proved themselves to be but slight aids to traffic. A main line was thus projected through Siddapur in the heart of Coorg, which would at once have proved of the greatest relief to through traffic whether by the Periyambadi or Sampaji Ghats. Unfortunately however the great year of deficit, 1869—70, necessitated the reduction of the budget limit to $1\frac{1}{4}$ lakhs, and subsequently not only was the limit reduced to less than one lakh, but the charges for all the military buildings, Post Office, and Telegraph Departments provided for out of the yearly grant, thus definitely, for the time at least, preventing all possibility of carrying out the much needed change in regard to the main lines of communication above adverted to. In 1874—75 the budget grant was again raised to Rs. 1,17,000, and in 1875—76 to Rs. 1,61,000, in consequence of which the work has been resumed and considerable progress made.

Both the ghats and their approaches have since 1862 (when their condition was most deplorable) been very much improved as regards maintenance of surface; but the only large new undertaking in the matter of communications has been the construction of a through line ($43\frac{3}{4}$ miles in length) leading from Mercara *viâ* Somwarpet to Kodlipet in North Coorg, and affording direct communication with Manjarabad and the Hassan District of Mysore. The total cost of this line (commenced in June 1860, and completed as a fair weather road in March 1868) was Rs. 91,854. A fair weather cart road, 9 feet in width, has been opened from Virajendrapet *viâ* Siddapur to Periyapatna, and a trace made from Siddapur to the foot of the ghat leading up to Mercara. A very useful short line has also been opened out connecting the Sampaji Ghat with the foot of that leading down from Mercara towards Virajendrapet. Fair weather cart tracks have likewise been made from Atur to Ponnapet, and a trace marked out (by order of Her Majesty's Secretary of State) viâ Kiggatnad to meet a road leading north from Manantoddy in Wynad. Owing to deficiency of means, however, this, like other projected new communications, has been indefinitely postponed.

Of civil buildings constructed since the transfer, the only one of importance is that for the Assistant Superintendent, Taluk cutcherry, &c., at Virajendrapet. This work cost Rs. 32,553 and was finished in 1871. The projected new jail at Mercara had to be abandoned for lack of

funds, after some outlay had been incurred. As before noted, the Madras Government till 1871 had charge of the military buildings at Mercara; and as the roof of the palace inside the fort used for the officers' mess and quarters showed considerable weakness, Rs. 44,000 was devoted to effecting the requisite repairs in 1869—70. A very considerable outlay has moreover been incurred in building new sepoys' lines.

The cost of establishment has been, and always must continue, high in Coorg (ranging from 7·35 per cent in 1862—63 to 28·77 in 1871—72 and 21·9 in 1875—76), owing to several causes, among which may be enumerated the impossibility of securing the services of the natives of the Province sufficiently well educated to act as overseers, accountants or writers; the unhealthiness of the climate; and also the small budget limit, which requiring so much to be done in a small way, prevents concentration of expenditure and supervision upon any large operations. For ordinary road work, the labour which comes in mainly from Mysore about July disappears in February and March; a sufficiency may ordinarily be secured by timely arrangements, but of skilled labour there is next to none, with the exception of some coast men who are useful as revetment-builders on the ghats. Carpenters, bricklayers, stone-cutters, sawyers and blasters have to be engaged in different parts of Mysore, and frequently it has been found most economical to send both timber and dressed stone girders ready wrought from that Province. Doubtless by the offer of very high wages, any required quantity of labour could be secured, but as the prosperity of Coorg is so much bound up with the European industry devoted to coffee cultivation, considerable caution has to be exercised in heightening the price of labour.

However congenial the climate of Coorg may be to European feelings, it has proved very inimical to the Department, the members of which are, from the nature of their duties, probably more exposed to feverish influences than others. It is during the height of the monsoon, which falls with tremendous violence on the ghat roads, that the greatest injury has to be looked for and guarded against by attention on the part of the departmental establishment; and to this exposure during the most inclement season, the sickness may no doubt in great measure be attributed. But perhaps the establishment has suffered more during the early part of each season, from March to the end of May, when the southern

road, *viâ* Tittimatti to foot of the Periyambadi Ghat, Virajendrapet, and also the lower portion of the Sampaji Ghat, have always proved feverish.

Public Instruction.

The connection of Government with education in Coorg dates from the annexation of the country in 1834. But for more than 20 years little was done of any importance in the matter.

In 1834 an Anglo-vernacular school was established at Mercara and one at Virarajendrapet, with a Canarese school at Hatgatnad. These 3 schools cost only Rs. 90 a month. General Fraser also left an endowment of Rs. 300 in the hands of a merchant at Fraserpet, who undertook to pay a local school master Rs. 3 a month as interest. In 1840 two masters were appointed to the Mercara English school on Rs. 17½ a month instead of one at Rs. 35; and in 1842 the Virajpet English school was superseded by the opening of one by the Roman Catholics, to which community all the pupils belonged, the saving being appropriated for 5 Canarese schools.

In 1843 it was proposed to redistribute the educational grant in such a way as to provide 11 Canarese schools at the reduced rate of Rs. 5 each a month, in addition to the English school at Mercara. The Commissioner however suggested that the "salary of the school masters might be regulated by the amount of scholars who attend, assuming Rs. 5 as the maximum of salary and 30 boys as the minimum of attendance which shall entitle a master to his full salary, and deducting for every 5 below that number one-fifth of the fixed salary." By the application of this rule the salaries of all the Canarese masters, except the one at Mercara, were reduced to Rs. 2½ a month, and at this rate 21 Canarese schools were established in the different nads. In 1845 one of the English masters at Mercara was dismissed and a Hindustani master appointed instead.

Such was the state of matters to the end of 1854 when the Revd. Dr. Moegling of the Basel Mission offered to superintend the schools and open superior ones if furnished with funds by Government. The Canarese schools hitherto established he represented were quite in the Hindu

style and had no superintendence, while the English school at Mercara had never been in a state of efficiency. "The Coorgs," writes Dr. Moegling, "have been taught nothing and have learned nothing. The consequence is that during these last twenty years there has been no moral and intellectual improvement, and their superstitions have rather gained in strength than declined. Their natural capacities are equal, if not superior, to those of many other races of India, but their ignorance is extreme. There is probably not a single Coorg who can lay claim even to a low degree of what passes for education now in this country."

In 1855 Dr. Moegling was permitted by Sir Mark Cubbon to assume the control of the Mercara English school, and in May 1856 appointed the Revd. G. Richter as Head Master. But all the Coorg officials were against the school, and only one Coorg youth, Colovandra Cariyappa (who eventually rose to a high position in the country) was courageous enough to brave the opposition and displeasure of the Headmen and to attend the school.

In 1857 the scheme proposed by the Hon. Mr. Devereux, Judicial Commissioner, embracing the requirements of both Mysore and Coorg, received the sanction of the Governor General in Council, and from this measure may be dated the commencement of any regular system of education in Coorg. Viewing Coorg as a thinly populated country, and one moreover the inhabitants of which lived chiefly in separate houses scattered among jungles and hills, even the head places of taluks seldom consisting of more than five or six buildings, Mr. Devereux inclined to think that the establishment of a school in each taluk was not a hopeful undertaking. Nevertheless, on the assurance that the contrary was the fact, and that the Coorgs were well off, anxious for a good education for their children, and willing to pay a higher sum for it than could be expected in any part of Mysore, he proposed that a school should be established in each of the six taluks, on the same footing as the similar class of schools provided for Mysore.

The establishment of a superior English school, with which the taluk schools should be connected by scholarships, was considered desirable; but as to the affiliation of this again to a Central College at Bangalore by the same means, it was conjectured that any inducements

of that kind would for a long time be ineffectual, owing to the distance, and the indisposition of the Coorgs to reside out of their own country.

When this scheme came into force, there were in existence the Anglo-vernacular school at Mercara previously mentioned, connected with the Basel Mission, and 20 (so called) Government schools in the districts, the masters of which received a pittance of only Rs. $2\frac{1}{2}$ a month.

	Rs.
1 Mercara English School	3,000
6 Taluk Vernacular Schools	1,440
Grants-in-aid ...	162
Total......	4,602

Dr. Moegling, with a salary of Rs. 250 a month, was placed in charge of the Mercara school, and the subsidiary arrangements, costing altogether Rs. 4,602 a year, as per statement in the margin, were sanctioned by the Governor General, with the addition that "as regards the duty of inspection, His Lordship in Council directs that it be discharged by one of the Officers of the Mysore Educational Establishment." At the close of 1860 Dr. Moegling was compelled by ill health to leave India, and Mr. Richter took his place. The latter the following year undertook to improve the condition of the Vernacular Schools by training the masters and granting to such as qualified a salary of Rs. 7. By these measures an impulse was given to the cause of education, as the result of which, in August 1862, the Coorg Headmen presented a petition to Government through the Superintendent of Coorg, the purport of which will be plain from the following extracts.

"Through the noble generosity of the late lamented Chief Commissioner, General Sir Mark Cubbon, K. C. B., the blessing of education has been extended to us six years ago, though at the time we did not appreciate it as we do now. Our minds were darkened and full of prejudices as to its possible effect. But through the influence of the established English school at Mercara, its steady progress, the temperate, judicious and devoted manner in which it has been carried on for the last six years, together with the encouragement from the successive Superintendents, have disarmed all our fears, and we most earnestly desire that all our children should be benefited by the instruction there given.

"The great influx of European settlers into our country makes the education of our children appear doubly necessary to our minds, since our own ignorance renders our intercourse with the planters most difficult, unsatisfactory and disadvantageous.

"The peculiar circumstance, however, that Mercara, though the principal town, contains but a few Coorg houses, enables only a limited number of Coorg boys to attend the school. To remedy this disadvantage, we have resolved to collect amongst ourselves a sum of money sufficient to build and endow a boarding house for about one hundred boys. The Coorg officials and pensioners are ready to contribute half a month's pay, which, together with the subscriptions of the farmers, will amount to about Rs. 6,000. This is all we can do for the present, but we earnestly wish that our daughters should also receive some education, and for them we would have to build a similar house. . . .

"Mr. Richter, the present Head Master of the Anglo-vernacular school, who has conducted it for the last six years and won our entire confidence, has not only given the first impulse to this movement, but declares himself with his esteemed partner most willing to carry out the proposed plans; and as they have hitherto acted as father and mother towards our children, we have not the least hesitation in confiding them also for the future to their paternal care. The inner arrangements of the boarding houses however would be managed by our own people."

The proposed buildings it was estimated would cost about Rs. 20,000. Towards defraying this the Coorgs offered Rs. 6,000; the sale of the old school house, formerly the Raja's elephant stable and subsequently a gift from Sir Mark Cubbon for the school, was expected to produce Rs. 3,000: the balance of Rs. 11,000 they requested of Government, together with the site of a ruined palace erected by the late Raja for the entertainment of European visitors.

In forwarding the petition to the Government of India, Mr. Bowring, the Commissioner of Mysore and Coorg, observed that it might be deemed "a national request on the part of the Coorg people to be admitted to those benefits of education which others, in more favoured positions, have already received."

"There is" he adds "a genuineness of expression about this address that I feel assured will secure the hearty approval of the Government of India. It has probably rarely happened in India that a whole race has come forward in this manner, putting aside traditional prejudices, to meet half way the earnest wish of their rulers that they should educate themselves, and it is especially remarkable among mountaineers in this country, as the hill races are generally far below those of the plains in their

acquisition of knowledge." The proposals were sanctioned by the Governor General in January 1863. But the Basel Mission, fearing this educational movement might involve them in financial difficulties, now terminated their connection with Mr. Richter.

The building of the Central School premises, sanctioned on the Coorg petition, was undertaken by him in conjunction with a Committee, while Colovanda Cariyappa, previously referred to, offered to erect the Girls' Boarding House at his own expense. For the endowment of the boarding houses a tract of land of 301 acres in Yedenalknad, consisting of the Paramadu and Panchi jungles, was obtained as a free gift from the Chief Commissioner for a coffee plantation. For opening out the estate, a committee of leading Coorgs made advances, on the condition of receiving interest at the rate of five per cent out of the profits, the plantation being mortgaged to the subscribers until their advance should be repaid. This enterprise has passed through various vicissitudes, and no proceeds have yet been available from it for educational purposes.

The building of the premises at Mercara was brought to a completion in 1870. Owing to the general rise in the rate of wages and price of building materials, they appear to have cost, independently of the Girls' Boarding House, built as before stated at private expense, Rs. 32,548, towards which the Coorgs subscribed Rs. 9,720 and Europeans in Coorg Rs. 470. The sale of the old school house produced Rs. 6,500 and the rest was paid by Government.

Meanwhile a good deal of the zeal which prompted the petition of 1862 seems to have evaporated. For when, on the opening of the new Central School in 1869, inquiries were made as to the number of boarders that would be sent to Mercara, the Coorgs and other inhabitants with common consent excused themselves from parting with their children to be educated at a distance from home. The only exceptions were in some parts of Yedenalknad, which is contiguous to Mercara.

It was therefore resolved to establish an Anglo-vernacular school in each of the taluks, to act as feeders to the Central School. Virajpet in Yedenalknad, Hudikeri in Kiggatnad, Fraserpet in Nanjarajpatna, and Napoklu in Padinalknad were thus occupied in 1870 and 1871. At the same time, as the number of Canarese Nád schools, which since the improvement of their condition had gained in popularity, now stood at 27,

a Coorg Sub-Deputy Inspector was appointed for their inspection, in order that Mr. Richter might be enabled to devote his undivided attention, as was requisite, to the instruction of the Central School. In recognition however of his past connection with the schools, he received the local rank of Inspector of Vernacular Schools in addition to that of Principal.

1 Central School with
2 Boarding houses.
1 Normal School.
5 Middle Class Schools.
74 Elementary Schools.

In 1871 the Government of India took up the question of education in Coorg again, and proposed to introduce a more extended scheme, to be partially supported, so far as primary instruction was concerned, by an educational cess. Various modifications were made in the projected plans, resulting in a provision of the institutions noted in the margin, as finally sanctioned by the Governor General in Council on the 12th of January 1872.

Regarding the local taxation by which the cost of the elementary schools was to be met, the Headmen who were consulted did not seem to be in favour of an educational cess, and proposed instead a revival of the old plough tax. On this point Colonel Meade expressed the following views in recommending it to Government, "The Chief Commissioner has no predilection in favour of a plough tax. On the contrary, he regards it as a barbarous and inefficient mode of raising revenue as a Local Fund for this or any other purpose, and on his recommendation the tax of this nature which for many years past had been levied in Mysore for local roads and works, has recently been abolished. But in the present case this mode of raising funds for education in Coorg has been proposed by the Headmen of the country themselves as that best suited for the purpose, the tax being a familiar one to the people, and the opinion of those best acquainted with the feelings of the latter on this subject being strongly in favour of its adoption in preference to the more efficient and civilized method desired in the resolution of Government, Colonel Meade submits that it is far better to carry the Headmen and people with us in this matter, and to let the tax be raised in the manner proposed by them." This tax yields Rs. 5,200 a year.

The Nad Schools, nearly all the masters of which are Coorgs, continue to be popular and well attended, especially by Coorgs, girls as well as boys learning in them together. Panchayats or school committees of a

few influential men in each nad have since been formed, to whom is committed a general control over the local school. The Boys' Boarding House in Mercara was opened in 1872 and is now well filled, but for the Girls' Boarding House no candidates for admission have yet come forward.

The following statistics will illustrate the growth and cost of Government education at different periods :—

Years.	No. of Schools.	No. of Pupils.	Charges to Government.	Receipts from fees and other sources.	Net cost to Government.			
					Total.	Per Pupil.		
1834—35	3	60	1,080	...	1,080	18	0	0
1859—60	26	680	3,870	...	3,870	5	11	1
1864—65	21	910	7,400	185	7,215	7	14	10
1869—70	27	1,414	13,777	225	13,552	9	9	3
1874—75	44	2,167	17,219	5,607	11,612	5	5	9

The Government educational institutions of Coorg in 1875—76, comprised the Mercara Central School, with Canarese and Hindustani branches attached, containing altogether 348 pupils, of whom 230 were Coorgs ; 4 Taluk Anglo-vernacular Schools, with 117 pupils ; 36 Nad Schools (34 Canarese and 2 Hindustani), containing 1,610 pupils, of whom 1,028 were Coorg boys and 95 Coorg girls ; and a Normal school, with 6 students. In the Boys' Boarding House connected with the Central School there were 91 boarders. Of private institutions, 2 Aided Schools contained 55 boys and 11 girls, while the Unaided Schools were set down at 39 with 558 pupils. Adding all together, there were 84 schools in the Province with 2,739 pupils or 1 in 61 of the population. In the Government and Aided Schools there were 2,011 boys and 130 girls, of whom over 1,300 boys and 100 girls were Coorgs. Including these, there were 1,991 Hindus. The rest comprised 81 Muhammadans and 69 others.

A few Coorgs have in the last few years proceeded to the Central College at Bangalore, and thence passed the Madras University matriculation examination. One or two others have done the same from Mysore or Mangalore. One Coorg went to England to study law at Cambridge, but shortly returned in a consumption, of which he died. Of others, one is an Attaché to the Commission, another is studying in the Medical College, Madras, with the view of being a Surgeon, and a third is under training at Bangalore as a Forest officer.

Medical.

There are two Civil Dispensaries, one at Mercara and the other at Virarajendrapet, the latter opened in 1870. Besides these institutions, which afford medical relief to the general public, there is a hospital at the Jail at Mercara for the prisoners, and the Military Hospital for the sepoys and camp followers attached to the garrison. The Regimental Medical Officer has charge of all the institutions at Mercara, and a Medical subordinate of the Dispensary at Virajpet.

The dispensaries are maintained partly from Government funds and partly from donations and subscriptions. The income of the two dispensaries for 1875 was Rs. 4,344—7—0, of which Rs. 2,854—5—9 were contributed by Government, Rs. 461 from local funds and Rs. 1,029 from subscriptions. The expenditure amounted to Rs. 4,460—14—2, of which 64 per cent was paid by Government. There were Rs. 4,928-6-10 to the credit of the two at the close of 1875.

The numbers under treatment have risen, from 233 in-patients and 3,666 out-patients, or 3,899 altogether in 1865—66, to 311 in-patients and 8,692 out-patients, or 9,003 in 1875—76. The figures for each dispensary for the last year are as under :—

Cases treated.	Mercara		Virajpet.	
	In.	Out.	In.	Out.
Europeans and East Indians	11	441	79	
Natives	288	4,975	3,209	
Total......	299	5,416	12	3,276

About 5 per cent of the out-door patients for each dispensary did not attend personally. The mortality of in-door patients was 14·92 per cent. It is observed that 41·32 per cent of the diseases, and 32·81 per cent of the casualities, were due to malarial diseases, in which term are comprehended, not only malarial fever, but its sequelæ—diarrhœa and dysentery. There is no doubt that fever is the principal and most fatal disease of the Province, the number of deaths from this cause being from 2,500 to 3,000 per annum. There has been no epidemic of cholera of

late years, though it prevailed in Mysore. There were only 6 deaths from this cause in 1871—72, and 5 in 1875—76; none in the intermediate years.

Vaccination.—The taluks of Coorg are divided into 3 circles for purposes of vaccination, comprising 2 taluks in each. There are two vaccinators on Rs. 15 a month, who make their returns to the Civil Surgeon, but as he is also the Medical officer in charge of the troops at Mercara, he is seldom able to proceed into the district and supervise the operations. Hence the vaccinators were found to be very remiss in the performance of their duties, a check upon which has since been imposed with good effect, but the vaccination staff is inadequate. The number of operations for 5 years passed is as under:—

	No. of operations.	No. successful.
1871—2 ...	... 952	605
1872—3 ...	... 1,628	1,335
1873—4 ...	... 1,810	1,419
1874—5 ...	... 1,258	995
1875—6 ...	... 1,237	1,088

Small pox increased in virulence and became almost epidemic two years ago, the deaths from this cause rising from 25 in 1870—71 and 43 in 1871—72, to 391 in 1872—73 and 596 in 1873—74; since then they have diminished to 292 in 1874—5 and to 66 in 1875—76.

Military.

A Regiment of Madras Native Infantry is quartered at Mercara, which is included in the Mysore Division.

There are no local troops in Coorg, but the Jamma ryots are liable to be called out in case of emergency, as previously explained, under the conditions of the feudal tenure on which they hold their lands. As an illustration that their old martial spirit had not died out, Major Cole, when Superintendent of Coorg in 1867, related the following incident. "The beaters at the Mysore Government elephant hunt began to abscond, and I received an emergent requisition from the Superintendent of the Ashtagram Division to come to his aid with a body of armed Coorgs. I got this express at 11 P. M., and as it was the harvest season sent out orders for only 300 men. But on the third morning I was on the march to the elephant kraal in Mysore with upwards of 500 men, and by the time I arrived, through most dense and difficult jungle, the number had increased to nearly 700."

GAZETTEER.

Ambate betta.—A hill near Virarajendrapet. See p. 3.

Bara pole.—A river in Kiggatnad. See p. 7.

Bhagamandala.—A village in Padinalknad taluk, near the source of the Kaveri where that stream unites with the Kanake. Head-quarters of Tavu nad. Number of houses 148.

Population.	Males.	Females.	Total.
Hindu	817	422	1,239
Muhammadans	62	4	66
Jains	13	1	14
Christians	12	2	14
Total......	904	429	1,333

The place derives its importance from the temple on the river, which is largely resorted to at the Kaveri feast, and has an endowment of about Rs. 4,000 a year. There is an inscription in the court yard on a stone slab in the Tulu character. It was at Bhagamandala that Tippu in 1785 treacherously seized upon some 5,000 Coorgs with their families and deported them to Mysore, forcibly converting them to Islam. In 1790 the fort was taken from his troops by Dodda Virarajendra after a siege of five days. The Raja himself fired the first cannon from the hill of Mumbaratu, and three copper tiles in the roof of the temple being destroyed in the bombardment, he replaced them with four tiles of silver.

It is connected by cross roads with Mercara eastwards, with Múrnád south-east, and with Sulya to the north-west.

Brahmagiri.—This name is borne by two conspicuous hills, one situated at the source of the Kaveri, the other at the source of the Lakshmantirtha. The latter is known in Mysore as Davasi betta. In Coorg its name of Brahmagiri is applied to the whole range separating Coorg from Wynad. See p. 3.

Fraserpet.—A trading town on the east frontier, situated in N. lat. 12° 27', E. long. 76° 2', on the left bank of the Kaveri, on the main road from Seringapatam to Mercara, 20 miles east of the latter. Head quarters of the Nanjarajapatna taluk, and monsoon head-quarters of the Superintendent of Coorg.

Number of houses in Mullusoge, the native town, 334.

Population	Males.	Females.	Total.
Hindus	840	800	1,640
Muhammadans	108	84	192
Total.....	948	884	1,832

Fraserpet was so named after General Fraser, the first Commissioner of Coorg. By the natives it is commonly called Kushálnagar, the city of joy, a name bestowed on it by Haidar Ali on receiving there the news of the birth of his son Tippu.

The Kaveri is here crossed by a fine stone bridge, and the site of the town is very picturesque. From its position it is warmer than Mercara, and during the heavy Coorg monsoon offers a pleasant retreat sheltered from the violence of the rains.

Besides the main Mysore-Mercara road which passes through the town, cross roads run south to Siddapur, north to Hebale, and north-west to Somvarpet.

Haleri.—The name of the royal estate in the north of Mercara taluk which was the original settlement of the Coorg Rajas, and whence their dynasty received the name of the Háléri Rájas.*

Haringi or Harangi.—The name of a stream, also called the Hatti hole and the Suvarnavati, which separates the Mercara and Nanjarajpatna taluks, and flows into the Kaveri at Ramaswami Kanive. See p. 9.

Hudikeri.—A village situated in N. lat. 12 6', E. long. 76° 1', head-quarters of the Kiggatnad taluk, 39 miles south-south-east of Mercara. Number of houses 61. Population 747.

The place derives its importance from the taluk cutcherry, and is situated in a healthy locality on the top of a beautiful grass hill, whence a fine view is obtained of the Brahmagiri and Marenáḍ ranges.

* Called in the treaties with Coorg 'the Alory Rájas.'

Iggutappa Kunda.—A lofty mountain in Padinalknad taluk, near the Paditora pass. See p. 4.

Joma Male.—A lofty mountain in Padinalknad taluk, the highest in Kadyetnad. It is sacred to Male-tambirau, and overlooks the Kodantora pass. See p. 4.

Kaveri.—The principal river of Coorg. See p. 8.

Kiggatnad.—A taluk in the south. Area 403·25 square miles. Head-quarters at Hudikeri.

Contains the following nads, villages and population. Coorgs number 6,094.

No.	Nads.	Villages.	Population.				
			Hindus.	Muhammadans.	Jaios.	Christians.	Total.
1	Anjigeri Nad	15	6,185	222	...	16	6,423
2	Tavalgeri-Mudgeri Nad ...	15	7,049	96	8	20	7,173
3	Hatgat Nad	13	5,652	406	...	3	6,061
4	Bettyet do	20	7,562	464	2	53	8,081
	Total......	63	26,443	1,188	10	92	27,738

Principal place, with population.—Bádaga, 1,236.

The Marenad and Bramhagiri hills form the southern boundary. In Davasi betta, the highest point of the latter, is the source of the Lakshmantirtha, which runs through the middle of the eastern half of the taluk with a north-east course. The west of the taluk is drained by the Barapole. The whole of the eastern frontier is covered with dense forest, as well as much of the south west.

This taluk is the lowest portion of Coorg, and contains the most extensive paddy fields, which are very fertile. The báne hills are less densely wooded than in upper Coorg and have a beautiful parklike appearance. In the Marenad hills are many coffee plantations, both European and Native; but the taluk has the reputation of being in many parts unhealthy, more especially in the south east.

The area of the taluk is thus distributed.

Land.	Paying Revenue.		Not paying Revenue.		Total.	
	Sq. M.	Ac.	Sq. M.	Ac.	Sq. M.	Ac.
Cultivated	38	320	...	480	39	160
Culturable	9	320	6	320	16	..
Unculturable	...	...	348	...	348	...
Total......	48	...	355	160	403	160

The revenue from land, exclusive of water rates, is Rs. 47,811-14-1, of local cesses Rs. 5,069—6—10. The average incidence of land rent per acre of cultivated area is Rs. 1—15—1, of local cesses 3 a. 3 p. Agriculturists form 9·7 per cent of the population.

The taluk is much in want of roads. There is a road from Virajpet to Hudikeri, a continuation of which has been traced on to the Wynad. A cross road has been traced from Hudikeri to Tittimatti, on the Periambadi ghat road which runs across the north-east angle of the taluk, and another from Hudikeri to the same road by Ponnapet meeting it at Hatur.

Kodlipet.—A trading town situated in N. lat. 12° 48′, E. long. 75° 58′, near the right bank of the Hemavati, 45 miles north of Mercara.

Number of houses 236.

Population.	Males.	Females.	Total.
Hindus	581	661	1,242
Muhammadans	49	54	103
Total......	630	715	1,345

The place is situated at the junction of the road from Mercara with the high road to Manjarabad, and is principally inhabited by Lingayet merchants, who exchange the rice of the interior for the dry grains and cloths of Mysore, &c.

Kote betta.—A lofty mountain in the north of Mercara taluk. See p.5.

Kumaradhari.—A river which rises in the west of Nanjarajapatna taluk and flows westwards into South Canara. See p. 8.

Lakshmantirtha.—Also called the Dodda hole, the chief river of South Coorg, and an important tributary of the Kaveri. See p. 9.

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Malimbi.—A symmetrical and conspicuous hill in Yelusavira taluk. See p. 5.

Mercara.—A taluk in the centre. Area 216·30 square miles. Head-quarters at Mercara.

Contains the following nads, villages and population. Coorgs number 3,180.

No.	Nads.	Villages.	Population.				
			Hindus.	Muhammadans.	Jains.	Christians.	Total.
1	Mercara Nad ...	16	10,701	2,402	2	794	14,008*
2	Horur-nurokkal do ...	11	3,410	141	...	39	3,590
3	Uliguli-Mudikeri do ...	11	2,503	126	8	20	2,657
4	Hudikeri-Kantamur do ...	14	5,606	219	3	27	5,855
5	Kaggodlu do ...	6	5,528	422	...	72	6,022
	Total	58	27,848	3,310	13	952	32,132

Principal places, with population.—Máde, 2,719 ; Karanangere, 1,527 ; Katigere, 1,215.

The Mercara table land, whose elevation at the fort is 3,809 feet above sea level, occupies the west centre of the taluk. From it extend, westwards the Ghat ranges towards Benga-nad and the Sampaji valley, northwards a range which includes Kote betta (5,375 feet), eastwards a range which runs towards Fraserpet, and south-eastwards a range which culminates in Nurokkal betta. The Kaveri runs along the southern boundary, receiving from this taluk the Muttaremutta and the Chikka-hole. The north is drained by the Haringi, Hatti hole or Suvarnavati, which for some distance forms the boundary.

Within the area of this taluk all the essential features of the province are comprised,—in ranges of high hills and solitary peaks, fertile rice valleys and parklike grass land, dense cardamom jungles and extensive coffee plantations, stately forest trees and clumps of graceful bamboos, innumerable clear mountain rills and ever flowing streams and rivers. With the exception of the most easterly portion of the taluk, the climate is everywhere healthy, and the soil fertile and well cultivated both for wet and dry crops. The north and west of the taluk are occupied by valuable and extensive coffee plantations.

* Others 9.

The area of the taluk is thus distributed:—

Land.	Paying Revenue.		Not paying Revenue.		Total.	
	Sq. M.	Ac.	Sq. M.	Ac.	Sq. M.	Ac.
Cultivated	32	...	1	...	33	...
Culturable	22	...	1	160	23	160
Unculturable	...	..	160	32	160	32
Total......	54	..	162	192	216	192

The revenue from land, exclusive of water rates, is Rs. 48,939—6—4, and from local cesses Rs. 4,123—7—1. The average incidence of rent per acre of cultivated land is Rs. 2—5—9, and of local cesses 3 annas 1 pie. Agriculturists form 8·8 per cent of the population.

The taluk is crossed from east to west by the trunk road from Fraserpet through Mercara to the Sampaji ghat, and from north to south by the road from Kodlipet through Mercara to Virarajendrapet and the Periambadi ghat. The south-east is traversed by the new road from Periyapatna through Siddapur to Mercara.

Mercara.—The capital of the Province, situated in 12° 25′ north latitude, 75° 46′ east longitude, on an elevated plateau, 3,809 feet above the level of the sea at the Fort.

It consists of the native town of Mahadevapet, and of the Fort and Military Cantonment, and contains 1,637 houses, of which 209 are of the better sort, or over Rs. 500 in value, tenanted by 1,734 persons. The total population is 8,146, composed as follows:—

Class.	Males.	Females.	Total.
Hindus—			
Coorgs	119	37	156
Other Hindus (including 2 Jains)	2,746	2,592	5,338
Muhammadans	1,060	920	1,980
Christians—			
Europeans	42	27	69
Eurasians	71	53	124
Native Christians	225	243	468
Others (9 Parsis, 2 Chinese)	9	2	11
Total......	4,272	3,874	8,146

Most of the Coorgs residing in Mercara are unaccompanied by their families, who generally remain at their farms.

Of the Christians, 179 are Protestants and 482 Roman Catholics. Of the former, 63 are Europeans, 81 Eurasians, and 35 Natives; of the latter, 6, 43 and 433, respectively.

Mercara (Madhu-keri) was selected by Muddu Raja on account of its central and inaccessible position as the site of his fort and capital, and thither in 1681 he transferred the royal residence from Haleri, situated a few miles to the north. The present fort, which is of stone, was built by Tippu, and named by him Jaffarabad. It was evacuated by his troops in 1790 under the romantic circumstances related at p. 116, on the approach of the British force under Abercromby marching against Seringapatam, and was delivered over with all its guns and ammunition to the Raja of Coorg. It surrendered to the British without opposition in 1834.

The fort is still in pretty good preservation, but of little strategical value, being commanded by hills all round within short range of cannon. It simply consists of a rampart 8 feet thick, and outside from 15 to 20 feet high, with ramparts 2 feet thick and 5 feet high. The fortress is an irregular hexagon, and nearly conforms to the shape of the hill top, leaving enough space for a ditch all round, and on the north side for a glacis. There are bastions at the six angles, and the whole is built of strong masonry. The entrance, which is on the east, is intricate and circuitous, guarded by three successive gates.

The principal building in the fort is the palace, which was erected of brick in 1812 by Linga Raja. The ground plan is that of a Coorg house, with a superstructure in European fashion. It forms a large square of 200 feet, with an open space in the centre, and is two storeys high. The building is now occupied by the officers of the Native Regiment stationed at Mercara, the rooms having been adapted to European convenience as best they could. The outer fort contains the Public Offices of the Administration and the Superintendent's residence. In the inner fort, to the southern front of the palace, a temple of Virabhadra was removed in 1855 to make way for the English church, whose spire is a conspicuous object from all sides. The church was built under the direction of the Revd. A. Fennell, and his handiwork contributed the interior fittings In the opposite corner of the court yard is (or was) a figure of an elephant.

in masonry, of life size. It is said that the Raja used to take up his position in the balcony of the palace, armed with a rifle, and cause prisoners to run across the yard while he fired at them, with the promise of their lives if they escaped to the elephant, which however seldom occurred.

The native town or Mahadevapet, so named after the Rani Mahadevamma (see p. 131) runs along a ridge which stretches northwards from the fort, being separated from it by a narrow rice valley. It consists of three streets, two of which are nearly parallel. At the further end of the town, on a rising ground, are situated the picturesque tombs of the Coorg Rajas. A largely attended market is held in the Petta every Friday, whence the place is also called Sukravárasante.

In a hollow to the east of the Fort is situated the Onkaresvara temple, around which are the residences of the principal native officials. More to the north are the Central School buildings, erected on the site of the ruins of a palace built by the Raja of Coorg for the reception of European visitors (see p. 152). To the south of the Fort, on the hill slope, are the sepoy lines, and beyond them the parade ground and promenade, at the further end of which is the Raja's Seat, a picturesque little public garden whence a magnificent panorama is obtained of Coorg scenery.

Municipality.—The constitution of the Board has been described at p. 385. The *ex officio* members are the Superintendent of Coorg, the Officer commanding Mercara, and the Subadar of Mahadeopet. The following are details of municipal receipts and expenditure for 1875—76 :—

Receipts.				Expenditure.			
Market fees or octroi	1,500	0	0	Refunds	5	8	0
Municipal fines	42	10	0	Original works	450	0	0
Sale of and fines on stray cattle ...	124	12	8	Repairs to roads, drains, bridges, &c.	1781	0	0
Mohatarfa (tax on professions) ...	901	14	10	Office establishment	213	8	9
Tax on houses	235	0	0	Conservancy	732	1	0
Stamping weights and measures ...	4	12	0	Miscellaneous, including purchase of live stock and contingencies ...	81	12	8
Tax on brick-kilns	70	13	9				
Sale of manure	263	0	0				
Miscellaneous	658	3	8				
Rs......	3,801	2	11	Rs......	3,263	14	5

Nalknad.—The site of the principal country palace of the Coorg Rajas. It is situated in Padinalknad, near the foot of Tadiyandamol, the loftiest mountain in Coorg. It was built by Dodda Vira Rajendra in 1794, and formed in those days an almost inaccessible little fortress, defended by strong barriers along the steep approaches. The building itself is a very ordinary structure, of two storeys. The lower portion is used as the nad cutcherry, the upper is kept for the accommodation of European visitors. In front of the palace is an elegant little mandapa, erected in 1796 for the celebration of the Raja's marriage with Mahadevamma.

Nanjarajpatna.—A taluk to the north of Coorg Proper. Area 261·27 square miles. Head quarters at Fraserpet.

Contains the following nads and hoblis, villages and population. Coorgs number 6,012.

No.	Nads or Hoblis.	Villages.	Population.				
			Hindus.	Muhammadans.	Jains.	Christians.	Total.
1	Nanjarajpatna hobli	26	4,140	353	...	110	4,603
2	Ramaswami kanive hobli	30	7,656	67	...	...	7,723
3	Yedevanad	37	8,317	115	1	...	8,433
4	Gadmad-muttunad	22	5,279	91	...	30	5,400
	Total......	115	25,392	626	1	140	26,159

Principal places, with population.—Hebbále, 1,874; Mulusoge, 1,832; Sirangala, 1,473; Nagarur or Somvarpet, 1,309; Tarinuru, 1,082.

The eastern boundary is formed by the Kaveri, to which the greater part of the taluk drains by means of the Haringi or Suvarnavati, which runs into it near Ramaswami Kanive. The Kumaradhari forms part of the northern boundary, and receives the drainage of the north west. The western portion of the taluk is hilly, and resembles the adjoining parts of Mercara and Manjarabad, but having its steepest declivities from Pushpagiri to Kortamakal to the west. The eastern portion is open country, resembling the districts of Mysore on which it borders.

The former tract is chiefly peopled by Yedava-nad Coorgs, who wear the Coorg dress and are Jamma ryots, but are by origin Vokkaligas of

Canara and Manjarabad, and not so wealthy as the Coorgs. The influence of the Jangams is more powerful among them than in the southern parts of Coorg. Some rice fields in Yedava-nad, which have a good water supply, yield two crops in the year. The wild sago palm is also carefully attended to for the sale of the toddy drawn from it, and for the farinaceous substance obtained from the inside which is prepared for food of the poorer classes.

The inhabitants of the Kanive hoblis are identical with the neighbouring Mysore ryots. They cultivate dry land, and raise horse gram, ragi, various kinds of beans, tobacco, ganja, flax, sesamum and also cotton. The sandal tree grows abundantly in this taluk.

The taluk derives its name from Nanjarajapatna, on the bank of the Kaveri near Fraserpet, whither Nanjunda Arasu, the exiled Raja of Periyapatna retired on the capture of his capital as related p. 105, Dodda Virappa of Coorg having given him a residence there and appointed him a guard of 700 Coorgs. There he died, and a temple was erected at the place dedicated to Nanjundesvara.

The area of the taluk is thus distributed:—

Land.	Paying Revenue.		Not paying Revenue.		Total.	
	Sq. M.	Acres.	Sq. M.	Acres.	Sq. M.	Acres.
Cultivated	11	320	1	320	13	..
Culturable	4	480	1	...	5	480
Unculturable	...	...	242	333	242	333
Total......	16	160	245	13	261	173

The revenue from land, exclusive of water rates, is Rs. 21,713-6-5, of local cesses Rs. 1,816-9-3. The average incidence of land rent per acre of cultivated area is Rs. 2-13-10, of local cesses 3 a. 6 p. Agriculturists form 18·8 per cent of the population.

It is crossed from north to south by the Kodlipet-Mercara road, running through Somvarpet. A part of the south east is crossed by the Fraserpet-Mercara road. From Fraserpet there are district roads along the left bank of the Kaveri, south to Siddapur and north to Hebbale. Another runs from Fraserpet to Somvarpet and has been traced thence to the Bisale ghat.

Nanjarajpatna.—The last resting place of Nanjunda or Nanja Raja, the exiled king of Periyapatna. (See p. 105).

Napoklu.—A village situated in north latitude 12° 19′, east longitude 75° 45′, near the right bank of the Kaveri, or 15 miles south-west of Mercara. Head quarters of the Padinalknad taluk.

Number of houses 122.

Population.	Males.	Females.	Total.
Hindus	567	417	984
Muhammadans	69	35	104
Christians	1	...	1
Total......	637	452	1,089

It derives all its importance from being the seat of the taluk cutcherry.

Nujikal.—A river in the north of Padinalknad taluk, which drains the Sampáji valley. See p. 7.

Nurokkal betta.—A conspicuous mountain in the south of Mercara taluk, whence a fine view is obtained of the Coorg country proper. See p. 5.

Padinalknad.—A taluk in the west. Area 367·06 square miles. Head-quarters at Napoklu. Contains the following nads, villages and population. Coorgs number 5,906.

No.	Nads.	Villages.	Population.				
			Hindus.	Muhammadans.	Jains.	Christians.	Total.
1	Padinalk Nad	12	8,211	1,865	...	28	10,104
2	Kadiyet ,, ...	12	6,115	323	...	15	6,453
3	Kuyingeri ,, ...	12	5,547	562	...	24	6,133
4	Benga ,, ...	11	4,233	178	...	23	4,434
5	Tavu ,, ...	9	4,895	297	15	18	5,226*
	Total......	56	29,001	3,225	15	108	32,350

*One other.

Principal places, with population.—Nelabe, 1,356; Bhagamandala, 1,333; Yevakapádi, 1,324; Kolakere, 1,164; Kumbala, 1,128; Napoklu, 1,089.

The entire western side of the taluk is skirted by the highest range of the Western Ghats, including the lofty peak of Tadiyandamol, (5,729 ft.) the highest point in Coorg, with the Perur and Sirangala peaks,

In Brahmagiri, where the Ghat range running north west takes a sharp turn to the east, is Tala Kaveri, the celebrated source of the Kaveri. The river runs across the middle of the taluk in a south east direction. The north of the taluk is bounded in some parts by the Nujikal river, which drains the Sampaji valley.

This taluk contains little arable, but plenty of hilly grass and forest land, with the largest and most productive cardamom jungles. Rice cultivation, owing to the want of suitable land, is so deficient that even the largest farms are not able to produce sufficient rice for their own consumption. The ryots in general have to buy rice for six months in the year, and chiefly rely on the produce of their cardamom and coffee gardens.

Tavu nad, which forms the north western portion of the taluk, contains some of the wildest tracts in Coorg. In its forests, which cover the western declivities of the Ghats, are found the jungle tribes called Kadu Maratis, who live on kumari cultivation; and the Kadavas or Bodavas, whose women dress in Eve's fashion, but who, it is added, with the vanity of Eve's daughters, change the leaves four times a day. The settled population of this nad consists almost entirely of Tulu gaudas, and Kanarese is scarcely understood. The taluk contains many Devara Kadu, or sacred forests, which have for ages remained intact. But these rich tracts are being cautiously invaded by the natives' axe and planted with coffee, the fabled wrath of Palurappa, Iggatappa, Male Tambirappa and Iyappa being attempted to be averted by a payment, of 8 as. to R. 1 per batti of coffee produced, towards the worship of the despoiled deities.

The area of the taluk is thus distributed:—

Land.	Paying Revenue.		Not paying Revenue.		Total.	
	Sq. M.	Ac.	Sq. M.	Ac.	Sq. M.	Ac.
Cultivated	23	320	...	320	24	...
Culturable	60	480	...	...	60	480
Unculturable	...	...	282	198	282	198
Total......	84	160	282	518	367	38

The revenue from land, exclusive of water rates, is Rs. 68,849—6—3, from local cesses Rs. 4,294—15—10. The average incidence of rent per

acre of cultivated land is Rs. 4—9—2, of local cesses 4a. 6p. Agriculturists form 13·2 per cent of the population.

The Sampaji ghat road passes along the northern boundary of the taluk, and there is a District road connecting Mercara with Tala Kaveri and continued on to Sulya by the Torikana pass, with one from Tala Kaveri along the south bank of the Kaveri to Murnad.

Palupare or *Pápare*, the name of a ruined fort of considerable extent in Hatgatnad in the east of Kiggatnad taluk. It is said to have been built by Kolli Ninga and Benne Krishna of the Beda tribe, but was destroyed by Tippu Sultan's armies.

Pushpagiri or Subrahmanya hill, the celebrated mountain (5,626 ft.) in the north west of Coorg. See p. 4.

Sanivarsante.—A village situated in N. lat. 21° 44′, E. long. 75° 57′, 40 miles north of Mercara. Head quarters of the Yelusavirasime taluk.

Number of houses 105. Population 663.

Sanivarsante, meaning Saturday fair, indicates the character of the place. The village is properly called Hemmage, and the inhabitants are mostly weavers. The large weekly market and the presence of the cutcherry, as well as its favourable situation on the main road, give the place its importance.

Siddesvara betta.—The name of a hill on the eastern frontier in Yedenalknad taluk, over against Periyapatna. See p. 3.

Somavarpet or *Nagarur.*—A small town situated in N. lat. 12° 36′ E. long. 75° 55′, in Nanjarajpatna taluk, on the main road 26 miles north of Mercara.

Number of houses 228.

Population.	Males.	Females.	Total.
Hindus	593	612	1,205
Muhammadans.	52	52	104
Total......	645	664	1,309

A market is held here on Monday (Somavara), whence the name. It has been proposed to transfer the taluk head-quarters here.

Tadianda mol.—The highest mountain in Coorg (5,729 ft) situated in the south west of Padinalknad taluk. See p. 3.

Tala Kaveri.—The source of the river Kaveri, and hence a spot of great sanctity, and a place of pilgrimage visited by large numbers at the Kaveri feast. There is a small temple at the place, which is in an elevated wild tract. See p. 243.

Virarajendrapet.—A town situated in N. lat. 12° 12′, E. long. 75° 52′, on the main road, 20 miles south of Mercara. Head-quarters of the Yedenalknad taluk and of an Assistant Superintendent.

Number of houses, with Kukluru, 652 :—

Population.	Males.	Females.	Total.
Hindus	1,171	846	2,017
Muhammadans	570	455	1,025
Jains	16	12	28
Christians	162	181	343
Total.. ...	1,919	1,494	3,413

This flourishing town was founded by Dodda Vira Rajendra in 1792, in commemoration of the meeting which there took place between himself and General Abercromby advancing with the British forces from Bombay against Seringapatam. The Christian population consists of a Roman Catholic community of Konkanis, who escaped from the persecution of Tippu, and to whom the Coorg Raja here granted a settlement. The trade of Virarajendrapet with the western coast in coffee, rice, and cardamoms makes it the most important commercial town in Coorg.

It is prettily situated at the foot of the Maletambiran hill, on the top of which is a large square built temple. Every Wednesday there is a fair, which attracts a great concourse of Coorgs. Next to the public offices, the most conspicuous building is the the Roman Catholic church. It was rebuilt some time ago in Gothic style, with a copper roof, under the direction of Father Guillon, who decorated the interior with paintings and statues of his own execution.

Municipality.—The composition of the Board has already been described (p. 385). The *ex officio* members are the Assistant Superin-

tendent, the Assistant Engineer and the Town Subedar. The following are details of municipal receipts and expenditure for 1875—76.

Receipts.				Expenditure.			
Market fees or octroi	1,001	7	11	Refunds	1	...	...
Municipal fines	56	7	6	Original works	1,172	...	...
Sale of, and fines on, stray cattle ...	25	8	...	Repairs to roads, drains, bridges, &c...	1,615	8	9
Mohatarfa (tax on professions) ...	1,066	5	2	Office establishment	176	8	...
Stamping weights and measures ...	4	3	6	Conservancy	399	3	4
Sale of manure	146	13	...	Police	108	..	...
Miscellaneous	30	12	...	Miscellaneous	11	...	...
Rs......	2,331	9	1	Rs......	3,483	4	1

Yedenalknad.—A taluk stretching across the country immediately south of the Kaveri. Area 201·45 square miles. Head-quarters at Virarajendrapet.

Contains the following nads, villages and population. Coorgs number 5,177 :—

No.	Nad.	Villages.	Population.				
			Hindus.	Muham-madans.	Jains.	Christi-ans.	Total.
1	Yedenalk nad ...	24	10,581	1,645	56	532	12,814
2	Beppu " ...	10	7,420	267	...	206	7,893
3	Ammati " ...	18	9,285	848	5	259	10,397
	Total	52	27,286	2,760	61	997	31,104

Principal places, with population.—Virarajendrapet or Kuklur, 3,413; Ketamalúr, 1,510; Ammati, 1,417 ; Channaiyan kote, 1,229; Kárumád, 1,163 ; Aramare, 1,073.

The Kaveri forms the northern boundary, and the Kallu river part of the western. The west is crossed by the Ghat range and on the eastern frontier is the Siddesvara hill, between which and the Ghats extends an irregular chain of hills in a south west direction across the taluk, separating the basin of the Kaveri from that of the Lakshmantirtha, and containing many prominent peaks. This taluk is considered the focus of Coorg life, and most of the leading families reside here. It contains the most fertile paddy fields in Coorg, and also extensive coffee plantations, European and Native. On the Periyambadi ghat are still some fine forests, and in Beppunad a dense Devaru kadu called Kariárbana (blackest jungle) sacred to Beturappa, which the natives through superstitious

dread never enter. In Ammati-nad is what is called the Bamboo district (see page 42), remarkable for the luxuriant growth of its coffee plantations, which but for the devastations of the borer would have been the most productive in Coorg.

The area of the taluk is thus distributed :—

Land.	Paying Revenue.		Not Paying Revenue.		Total.	
	Sq. M.	Ac.	Sq. M.	Ac.	Sq. M.	Ac.
Cultivated	44	...	1	...	45	...
Culturable	14	480	1	...	15	480
Unculturable	...	...	140	448	140	448
Total......	58	480	142	448	201	288

The revenue from land, exclusive of water rates, is Rs. 58,745-14-7, and of local cesses Rs. 4,873—3—11. The average incidence of land rent per acre of cultivated area is Rs. 2—1—4; of local cesses 2 a. 8 p. Agriculturists form 9·1 per cent of the population.

The taluk is crossed form east to west by the trunk road from Húnsúr to Cannanore by the Periambadi ghat, and from north to south by the road from Mercara to Virarajendrapet continued to meet the above. The new road from Periyapatna through Siddapur also terminates at Virajpet. A cross road from Virajpet goes south to Hudikeri, and one from Murnad is traced through Anandapur to Tittimatti, with one from the latter point to Siddapur to meet the main line thence to Mercara.

Yelusavirashime.—The most northern taluk of Coorg, projecting northwards in a narrow arm into Mysore. Area 90·89 square miles. Head quarters at Sanivarsante.

Contains the following hoblis, villages and population. There are no Coorgs in this taluk except a few officials, numbering 20.

No.	Hoblis.	Villages.	Population.				
			Hindus.	Muhammadans.	Jains.	Christians.	Total.
1	Bilaha	40	4,345	82	8	...	4,435
2	Kodli	55	7,436	95	...	...	7,531
3	Nidata	73	6,720	18	4	121	6,863
	Total......	168	18,501	195	12	121	18,829

Principal place, with population.—Dodda Kodli or Kodlipet, 1,345.

It is bounded on the north by the Hemavati, and is traversed throughout its length by a high ridge, rising occasionally into conspicuous points, as in the Malimbi hill. On the west, Kete-halla separates it from Manjarabad for some distance, and receives the drainage of that side. Some of the hills, as Malimbi and the Uru uduve or village jungles, are densely wooded ; other hills are bare and precipitous. The narrow valleys in which rice is cultivated are terraced to a considerable extent to enlarge their area. Only a few well watered fields yield a second crop and this is seldom. The seed is sown broad cast and not generally transplanted. The cultivated lands of this taluk possess none of the characteristic fertility of those in Yedenalknad and Kiggatnad taluks. The soil of the higher grounds consists of a thin stratum of gravelly earth, barren and arid, producing only a few dwarfish shrubs, especially the dwarf date palm and a tall thin grass. The soil cultivated with dry grain is a light friable earth, and the produce, especially tobacco, is similar to that of the Kanive hoblis in Nanjarajpatna, but not so good. Toddy is extensively drawn, and forms the habitual beverage of the people.

Yelusáviras'íme (literally the Seven Thousand country, an ancient designation, probably having reference to its revenue value, as in the case of other districts, see Vol. I, p. 466) has changed hands several times. It formed part of the territory of Balam or Manjarabad until the end of the 17th century, when that principality, which was then ruled by Venkatadri Nayak, being invaded by Chikka Deva Raja of Mysore from the side of Belur, Dodda Virappa, the Raja of Coorg, took the opportunity to seize upon the Yelusavira country. War ensued in consequence between Mysore and Coorg, and at length a compromise was effected, Coorg retaining the territory but paying a portion of its revenue to Mysore. Hence the country was called Itterige S'íme or district paying taxes to two parties. At a later period, Haidar Ali, in furtherance of his designs on Coorg, revived the claim to Yelusavira and invaded it, but without success. When however he had placed Linga Raja on the throne in 1775, he obliged him to give up this and other districts north of Coorg. Yelusavira thus remained attached to Mysore till 1803, when it was ceded by the treaty of that year to the British, together with other frontier districts, in exchange for Harihar, &c., as related Vol. I. p. 297. The following year, however, when Dodda Vira Rajendra was rewarded by the British for

his service in the Mysore war with a grant of Pootoor and neighbouring districts, Yelusavira was at the same time transferred to Coorg, of which it has since remained a part.

The area of the taluk is thus distributed :—

Land.	Paying Revenue.		Not paying Revenue.		Total.	
	Sq. M.	Ac.	Sq. M.	Ac.	Sq. M.	Ac.
Cultivated	8	...	...	160	8	160
Culturable	...	320	...	320	1	...
Unculturable	...	...	81	410	81	410
Total...	8	320	82	250	90	570

The revenue derived from land, exclusive of water rates, is Rs. 25,233—4—0 ; the average incidence per acre of cultivated land being Rs. 4—14—10. Agriculturists form 18·3 per cent of the population.

The Manjarabad-Arkalgúd road runs across the north of the taluk through Kodlipet, and from this place the main road to Mercara runs south, past Sanivarsante, through the length of the taluk. A cross road connects Sanivarsante with Hebbale.

APPENDICES.

APPENDIX I.

NAMES OF PLACES

showing the Kannada and ordinary spelling.

g = ghat. *m* = mountain or hill. *r* = river. *t*=town or market.
h = hobli. *n* = nad. *T* = taluk. *v*=village.

As now spelt.		Kannada.	Transliterated.
Ambate betta	*m*	ಅಂಬಟೆಬೆಟ್ಟ	Ambaṭe beṭṭa
Ammatti-nad	*n*	ಅಂಮತ್ತಿ ನಾಡು	Ammatti-náḍu
Anjigeri-nad	*n*	ಅಂಜಿಗೇರಿ ನಾಡು	Anjigéri-náḍu
Armeri	*v*	ಅರ್ಮೇರಿ	Arméri
Bara-pole	*r*	ಬರಪೊಳೆ	Bara-poḷe
Benga-nad	*n*	ಬೇಂಗ ನಾಡು	Bénga-náḍu
Beppu-nad	*n*	ಬೆಪ್ಪು ನಾಡು	Beppu-náḍu
Bettyet-nad	*n*	ಬೆಟ್ಟಯೆತ್ ನಾಡು	Beṭṭayet-náḍu
Bhagamandala	*v*	ಭಾಗಮಂಡಲ	Bhágamanḍala
Bhavali	*v*	ಭಾವಲಿ	Bhávali
Bilaha hobli	*h*	ಬಿಳಹಾದ ಹೋಬಳಿ	Biḷaháda-hóbaḷi
Bollur	*v*	ಬೊಳ್ಳೂರು	Boḷḷúru
Boyikere		ಬೋಯಿಕೆರೆ	Bóyikere
Brahmagiri	*m*	ಬ್ರಹ್ಮಗಿರಿ	Brahmagiri
Colepet	*t*	ಕೋಲ್ಪೇಟೆ	Colepéṭe
Coorg		ಕೊಡಗು	Koḍagu
Davasi betta	*m*	ದವಸಿ ಬೆಟ್ಟ	Davasi beṭṭa
Fraserpet	*t*	ಫ್ರೇಜರ್ಪೇಟೆ	Fraserpéṭe
Gadi-nad	*n*	ಗಡಿನಾಡು	Gaḍináḍu
Gaudhalli	*v*	ಗೌಡಹಳ್ಳಿ	Gauḍahaḷḷi
Haleri	*v*	ಹಾಲೇರಿ	Háléri
Haringi	*r*	ಹಾರಿಂಗಿ	Háringi
Hatgat-nad	*n*	ಹತ್ತುಗಟ್ಟುನಾಡು	Hattugaṭṭu-náḍu

As now spelt.		Kannada.	Transliterated.
Hatur	*v*	ಹಾತೂರು	Hátúru
Herumalu		ಹೇರುಮಾಳು	Hérumáḷu
Horamale	*m*	ಹೊರಮಲೆ	Horamale
Horur-nurokkal-nad	*n*	ಹೊರೂರುನೂರೊಕ್ಕಲ್‌ನಾಡು	Horúru-núrokkal-náḍu
Hudikeri	*v*	ಹುದಿಕೇರಿ	Hudikéri
Hudikeri-kantamur-nad	*n*	ಹುದಿಕೇರಿ ಕಾಂತಮೂರು ನಾಡು	Hudikéri-kántamúru-náḍu
Iggutappa-kundu	*m*	ಇಗ್ಗುತಪ್ಪ ಕುಂದು	Iggutappa-kundu
Irpu		ಇರ್ಪು	Irpu
Jambur	*v*	ಜಂಬೂರು	Jambúru
Joma-male	*m*	ಜೋಮಮಲೆ	Jóma-male
Kadyet-nad	*n*	ಕಡಿಯತ್ತು ನಾಡು	Kaḍiyettu-náḍu
Kaggodlu-nad	*n*	ಕಗ್ಗೋಡ್ಲು ನಾಡು	Kaggoḍlu-náḍu
Kaveri (Cauvery)	*r*	ಕಾವೇರಿ	Kávéri
Kiggat-nad	*T*	ಕಿಗ್ಗಟ್ಟುನಾಡು	Kiggaṭṭu-náḍu
Kodli hobli	*h*	ಕೊಡ್ಲಿ ಹೋಬಳಿ	Koḍli-hóbaḷi
Kodlipet	*t*	ಕೊಡ್ಲಿ ಪೇಟೆ	Koḍlipéṭe
Kolagadála		ಕೊಳಗದಾಳ	Koḷagadáḷa
Kote betta	*m*	ಕೋಟೆ ಬೆಟ್ಟ	Kóṭe beṭṭa
Kottur	*v*	ಕೊಟ್ಟೂರು	Koṭṭúru
Kumaradhari	*r*	ಕುಮಾರಧಾರಿ	Kumáradhári
Kunda betta	*m*	ಕುಂದದಬೆಟ್ಟ	Kundada beṭṭa
Kuyangeri-nad	*n*	ಕುಯ್ಯಂಗೇರಿನಾಡು	Kuyyangéri-náḍu
Lakshmantirtha	*r*	ಲಕ್ಷ್ಮಣತೀರ್ಥ	Lakshmaṇatírtha
Madapur		ಮಾದಾಪುರ	Mádápura
Made-nad	*n*	ಮದೆನಾಡು	Madenáḍu
Madikeri-haleri-nad	*n*	ಮಡಿಕೇರಿ ಹಾಲೇರಿ ನಾಡು	Maḍikéri-háléri-náḍu
Malambi	*m*	ಮಾಲಂಬಿ	Málambi
Mercara	*T t*	ಮಡಿಕೇರಿ	Maḍikéri
Múrnad	*u*	ಮೂರುನಾಡು	Múru-náḍu
Nalknad	*v*	ನಾಲ್ಕುನಾಡು	Nálku-náḍu

As now spelt.		Kannada.	Transliterated.
Nanjarajpatna	*T v*	ನಂಜರಾಜಪಟ್ಟ	Nanjarájapaṭṇa
Napoklu	*v*	ನಾಪೊಕ್ಲು	Nápoklu
Nidta hobli	*h*	ನಿಡ್ತದಹೋಬಳಿ	Niḍtada-hóbaḷi
Nujikal	*r*	ನೂಜಿಕಲ್ಲು	Nújikallu
Padinalknad	*T*	ಪಾಡಿನಾಲ್ಕುನಾಡು	Páḍinálku-náḍu
Palupare		ಪಾಲುಪರೆ	Pálupare
Periambadi	*g*	ಪೆರಿಯಂಬಾಡಿ	Periyambáḍi
Ponnapet	*t*	ಪೊನ್ನಪೇಟೆ	Ponnapéṭe
Pushpagiri	*m*	ಪುಷ್ಪಗಿರಿ	Pushpagiri
Ramswami Kanave	*h*	ರಾಮಸ್ವಾಮಿ ಕಣವೆ	Rámasvámi kaṇave
Rampur	*v*	ರಾಮ್ಪುರ	Rámpura
Sampaji	*g*	ಸಂಪಾಜಿ	Sampaji
Shanivarsante	*v*	ಶನಿವಾರಸಂತೆ	Shanivárasante
Siddesvara	*m*	ಶಿದ್ದೇಶ್ವರ	Siddésvara
Somvarpet	*t*	ಸೋಮವಾರಪೇಟೆ	Sómavárapéṭe
Suntikoppa	*v*	ಸುಂಟಿಕೊಪ್ಪ	Suṇṭikoppa
Surlabimut-nad	*n*	ಸೂರ್ಲಬ್ಬಿ ಮುತ್ತುನಾಡು	Súrlabbi-muttu-náḍu
Suvarnavati	*r*	ಸುವರ್ನಾವತಿ	Suvarnávati
Tadiandamol	*m*	ತಡಿಯಂಡಮೋಳ್	Taḍiyanḍamóḷ
Tale Kaveri	*m*	ತಲೆ ಕಾವೇರಿ	Talé Kávéri
Tavalgeri-mur-nad	*n*	ತಾವಳಗೇರಿ ಮೂರುನಾಡು	Távaḷagéri-múru-náḍu
Tavu-nad	*n*	ತಾವುನಾಡು	Távu-náḍu
Titimati	*v*	ತಿತಿಮತಿ	Titimati
Ulguli-mudigeri-nad	*n*	ಉಲುಗೂಲಿ ಮೂಡಿಗೇರಿ ನಾಡು	Ulugúli múḍigéri-náḍu
Virarajendrapet or Virajpet	*t*	ವೀರರಾಜೇಂದ್ರಪೇಟೆ	Víraréjéndrapéṭe
Yedava-nad	*n*	ಯೆಡವನಾಡು	Yeḍava-náḍu
Yedenalknad	*T*	ಯೆಡೆನಾಲ್ಕುನಾಡು	Yeḍenálkunáḍu
Yelusavirshime	*T*	ಯೇಳುಸಾವಿರ ಶೀಮೆ	Yéḷusávirashíme

APPENDIX II.

The Ikkeri, Keladi or Bednur Dynasty.

The following valuable information regarding the Rajas of Ikkeri Keladi or Bednur,* has been favoured by Mr. F. M. Mascarenhas of Mangalore, who has written a History of Canara and other works relating to that interesting region. "I have consulted" he says "two Canarese manuscripts, one which came to me from Bednore, and another from Kundapur in South Canara.

"Col. Wilks says that the family of the above Rajas settled at Keladi in 1499 A. D. The second Raja, Sadasiva (1513—1545) conquered all the rebellious palegars or petty Rajas of Canara and brought them under the dominion of Bijanagar. Sadasiva then subjugated Tuluva (South Canara) as far as Cassergode, where he erected a stone pillar set to mark the boundary. The inscriptions commemorating his conquests are still extant in Cassergode on the banks of the Chandragiri river, between a mosque of the Mapillas and a pagoda of the Hindus.

"During the long reign of Venkatappa I (1582—1627) Pietro della Valle, an Italian traveller, visited Canara in 1623. This remarkable person was born at Rome of a Patrician family in 1586. His voyages were published in Italian in 1663 and in English in 1668. On the 8th November 1623, Venkatappa gave audience to della Valle, and to the Portuguese ambassador John Fernandes Leitao, at his palace of Ikkeri. The Italian nobleman gives a full description of Ikkeri, Sagar, Honore, Kundapur, Mangalore, and other places visited by him. His descriptions of Hindu pagodas are interesting. Dom Francis da Gama, grandson of Vasco da Gama, and Viceroy of Goa, sent the Portuguese embassy.

"Father Leonard Paes, who was descended from the family of the Kings of Singarpur, and published his *Promptuario de Definicoens Indicas* in 1713, says that Sivappa (1645—1660) had collected enor-

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* See Vol. I. 234, 261 and Addenda p. 2; Vol. II. 355, 376, 383, 462; Vol. III, 99, 106.

mous treasure after his thorough conquest of Canara. His possessions extended from the Tudry river to Cassergode or Nileshwar. This Raja's standing army was between 40 and 50 thousand soldiers. Father Vincent of St. Catherina, who published his voyage in 1672, visited Canara in 1657 and 1659. He speaks of Sivappa and of his great favourite, Shah Bandari Isaac, a Muhammadan of Batkal.

"According to Duff (*Hist. Mahr.* p. 90), and Elphinstone (*Hist. Ind.* p. 626), Sivaji, the celebrated founder of the Mahrattas secretly collected a large fleet, took many Mogul ships and embarked from Malvar in February 1664 with a force of 4,000 men in 88 vessels. Landing at a remote point of Canara, he sacked Barcelore or Kundapur, and sailed back as far as Gokarna. Sivaji plundered all the adjacent tracts and acquired immense booty from several of the rich mercantile towns in the neighbourhood. The English factory at Carwar paid £ 112 sterling of the contribution.

"Somasekhara I (1663—1671) was murdered by his nobles, as stated by Dr. John Fryer of the English navy, who was then at Carwar (*Travels*, p. 394). These Travels were published in 1698. The two Canarese historiographers of this dynasty studiously avoid recording the cause of Somasekhara's death. Dr. Buchanan, on the authority of the learned Ramappa, Karnika of Barkur, says that Somasekhara was mad, and during the paroxysms of his disease committed great enormities. He ripped up pregnant women with his own hands, and for the gratification of his lust seized every beautiful girl that he met. At length he was assassinated by a Brahman named Somaya.

"From Channammaji (1671—1697) to Virammaji (1757—1763) the history is correctly recorded in several works. I have consulted the History of Dr. Thomas de Castro, Bishop of Fulsivelem and first Vicar Apostolic of Canara, who died in 1684, and the Life of Venerable Father Joseph Vaz, printed in 1745, which give many interesting details about the grants of the Canara churches and other events. Jacobus Canter Visscher (*Letters from Malabar*, pp. 32—33) says 'the Bednore Prince is much more magnificent and powerful than those of Malabar. This kingdom produces many peculiar commodities,

such as sandalwood, which is found there in great abundance, as well as rice.' This author, who published his work in 1743, calls Bednore the granary of all northern India.

Kings of the Keladi dynasty (1499—1763).

A. D.

1. Chaudappa Nayak, son of Hulibailu Basappa, reigned 13 lunar years and 7 months, from 1499 to 1513.
2. Sadasiva Nayak, son of Chaudappa Nayak, reigned 31 lunar years and 9 months, from 1513 to 1545.
3. Sankanna Nayak I, son of Sadasiva Nayak, reigned 13 lunar years and 5 months, from 1545 to 1558.
4. Sankanna Nayak II, younger brother of Sankanna Nayak I, 12 lunar years and 1 month, from 1558 to 1570.
5. Ramaraja Nayak, son of Sankanna Nayak I, reigned 12 lunar years and 1 month, from 1570 to 1582.
6. Venkatappa Nayak I, younger brother of Ramaraja, reigned 46 lunar years, 11 months, 25 days, from 1582 to 1629.
7. Virabhadra Nayak, grandson of Venkatappa Nayak I, and son of Bhadrappa Nayak, reigned 16 lunar years and 10 days, from 1629 to 1645.
8. Sivappa Nayak, grandson of Śankanna Nayak II, and son of Siddappa Nayak, reigned 14 lunar years, 9 months, 20 days, from 1645 to 1660.
9. Venkatappa Nayak II, younger brother of Sivappa Nayak, 11 lunar months and 14 days, from 1660 to 1661.
10. Bhadrappa Nayak, son of Sivappa Nayak, reigned 2 lunar years, 6 months, 5 days, from 1661 to 1663.
11. Somasekhara Nayak I, younger brother of Bhadrappa Nayak, 8 lunar years and 15 days, from 1663 to 1671.
12. Channammaji, widow of Somasekhara Nayak I, reigned 25 lunar years, 4 months, 20 days, from 1671 to 1697.
13. Basappa Nayak I, adopted son of Queen Channammaji, reigned 17 lunar years, 4 months, 25 days, from 1697 to 1714.
14. Somasekhara Nayak II, son of Basappa Nayak I, reigned 25 lunar years, 4 months, 23 days, from 1714 to 1739.

15. Basappa Nayak II, nephew of Somasekhara Nayak II, A. D.
and son of Virabhadrappa Nayak, reigned
16 lunar years, 4 months, 15 days, from 1739 to 27th Oct. 1754.

16. Channa Basappa Nayak, adopted son of Basappa Nayak II,
reigned 2 lunar years, 8 months and 27 days,
from 28th October 1754 to 18th July 1757.

17. Virammaji, widow of Basappa Nayak II, reigned
5 lunar years and 6 months,
from 19th July 1757 to 16th January 1763.

18. Somasekhara Nayak III, adopted son of Queen Virammaji.

The 18 sovereigns of the Keladi dynasty reigned 265 lunar years, 1 month and 25 days."*

The kinship (alluded to pp. 103 and 107) of the Coorg Rajas to those of Ikkeri, Keladi or Bednur is distinctly recognized in the annals of the latter house, which contain the following notices of events connected with them, beyond what are mentioned in the text.

Venkatappa Nayak, after overrunning South Canara, visited the temple of Subrahmanya, and thence sent a force against the Coorg Raja, probably Vira Raja, who was compelled to pay a contribution in token of homage.

Subsequently, when Virabhadra Nayak was on the throne, his general Sivappa Nayak, after punishing Bhairasa Wodeyar of Karkala, crossed over the Nilesvara river and invaded Malayalam or Malabar. The Coorg Raja, probably Appaji Raja, came to the aid of the latter but was attacked and put to flight. The Bednur troops then entered Coorg, and plundering the territory, took the Raja prisoner. His wife, supported by Krishnappa Nayak of Arkalgudu (i. e. Balam), coming into the presence of the conqueror, prostrated themselves at his feet and interceded for the Raja: whereupon he was released and restored to his kingdom, on the conditions of paying tribute, engaging never again to

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* Mr. Bowring says (*East. Exper.* p. 121) "there are various versions of the descent of the successive chiefs, but the writer has in his possession the following grants issued by them, with the dates attached.

Venkatappa	A. D.	1600	Channammaji	A. D.	1699
Sivappa	"	1651	Somasekhara	"	1726
Bhadrappa	"	1671	Budi Baswappa	"	1740
Baswappa	"	1697			

take up arms against the Bednur State, and undertaking to assist it in all offensive or defensive wars.

When Sivappa Nayak was king, Muddu Raja of Coorg paid him a visit while residing in the palace of Venipura. When the latter was about to depart, Sivappa Nayak requested him to ask some favour, to which Muddu Raja replied that he had all he wanted ; but on being further pressed, stated that the only thing he lacked was a son who might succeed him. Thereupon Sivappa Nayak, meditating on the deity of Ramesvara, caused a golden lamp with feet to be made, which he lighted, putting in ghee, and gave it to the Raja of Coorg, enjoining him to maintain the flame for a year and a day, by which time he should be blessed with off-spring. Muddu Raja taking the lamp, departed to his own country, where having obeyed the injunctions given to him, before a year was ended his wife bore him a son. Sivappa Nayak was highly gratified to receive this intelligence, as well as the presents sent by the Coorg Raja on the occasion, and in token of his pleasure bestowed some part of Sulya upon the child (Dodda Virappa) to provide him with milk (see page 107.)

Subsequently, when Channamaji, with her adopted son Basappa, repaired to the shrine of Subrahmanya, the Raja of Coorg paid her a visit and valuable presents were exchanged between them.

In the reign of Somasekhara Nayak occurred the transactions related at page 106.

APPENDIX III.

GLOSSARY OF COORG WORDS

occurring in Revenue and Judicial work.*

Names of the Months.

Yaḍamyáru †	...	April—May.
Kádyáru ...	...	May—June.
A'dre ...	...	June—July.
Kakkaḍa ..	...	July—August.
Chignyáru ...	...	August—September.
Kannyáru ...	...	September—October.
Toleyáru ‡ ...	...	October—November.
Brichchiyáru §	...	November—December.
Ḍarumeyáru	...	December—January.
Málváru ...	...	January—February.
Kumbyáru ...	...	February—March.
Mínyáru ...	...	March—April.

Names of the Days.

Náráche	...	...	Sunday.
Tingaḷáche	...	...	Monday.
Chovu-áche	...	...	Tuesday.
Podanáche	...	...	Wednesday.
Béláche	...	...	Thursday.
Boḷḷí-áche	...	...	Friday.
Chani-áche	...	...	Saturday.

* From Major Cole's *Coorg Grammar.*

† The Coorgs always begin to plough their fields on the 1st day of Yaḍamyáru whether rain has fallen or not. If the seasons be propitious and rain has fallen, the ploughing is continued; otherwise the ploughing is not continued till a sufficiency of rain has fallen.

‡ The Kavéri feast commences on the 1st of Toleyáru.

§ The Putri, Hutri or Harvest festival is held during Brichchiyáru.

Aḍaka	...	... Commodiousness.
Aḍaku	...	... To take refuge.
Ade	...	... Same.
Aḍeke	...	... Areca nut.
Aimaddu	...	... Opium.
Akkinji	...	... Since; thence.
A'nakarchi		... Compensation.
Annane	...	... According to.
Araku	...	... Sealing wax.
Ardi	...	... Boundary.
Arichiru	...	... To command; to report.
A'richiru	...	... To choose; to select.
Arichiruvadu		... Information.
Arjikáru	...	... Petitioner.
Arjimáḍiyanḍu		... Petitioning.
Aye	...	... To send.
Ayetu	...	... Issued.
Badakuva-batte		... Maintenance.
Badalu	...	... Separate.
Baḍavu	...	... An unsupported man.
Badláyitu-vichára		... Review.
Baimbu	...	... Transgression; force.
Banda	...	... Resin.
Báṇe	...	... High ground attached to certain paddy-fields.
Baṇṇa	...	... Big; large.
Bare-beyi	...	... To fire cattle.
Baṭṭe	...	... Road.
Beli	...	... To offer a sacrifice.
Bélu	...	... Wet land.
Bendúrta	...	... Relationship.
Bérichiru	...	... To think.
Beriya	...	... Quickness; soon.
Boḷe	...	... To grow.
Bóḷenekku	...	... To squeeze one's neck.
Boḷḷekaḷḷu		... Toddy.
Bonḍicháyitu		... Necessary.
Bóre	...	... Separate.
Buddi-illatu		... Ignorance.

Buḍugaḍe...	... Release.
Buṭṭuru ...	... To leave.
Cháku ...	... To nourish.
Chándu-mara	... Sandalwood.
Chávaka ...	... Period of dissolution.
Chavuṭu ...	... To kick.
Cháyi ...	... Beauty.
Chennangulu	... Abridgment.
Choḍibandu	.. Provocation.
Chungaḍi ...	... Interest.
Danḍa ...	... Fine.
Danḍáḷu ...	... Both persons.
Darakáru ...	... Necessity.
Dayabuṭṭadu	... Lands rent free.
Dikkara ...	... Disobedience.
Dikkillatavu	... Destitute.
Dinakaipu...	... Passing away time.
Dúta, pertu	... Much.
Eḳkalu ...	... Everyday ; always.
Ennave-áchengú	... However.
Eṇṇokaiyatadaya	... Incalculable.
Gaḍuba ...	... Term
Gaṭṭigu ...	... A prudent man.
Gonḍu ...	... Regarding.
Guṭṭu ...	... Secrecy ; secret.
Hájaru-illatu	... Absence.
Hulichalu-huḍi	... Red dye powder.
Ikkalatu ...	... Present.
Ikkalu ...	... Till now.
Innu-minnye	... In future.
Jamma ...	... Land given with favorable rent on feudal tenure.
Jangamanga	... Linga priests.
Káchingaḷḷu	... Liquor ; arrack.
Kalijiya ...	... Astonishment ; wonderful.

Kámbadu ...	... Appearance.
Karáru-aneke	... According to agreement.
Kaṭle ...	... Rule.
Kayinjadu...	... Past.
Képadu ...	... Application.
Kirubiyavuḷḷavu	... A kind man.
Kirukuḷa ...	... Trifling trouble.
Koḍaku ...	... Shake.
Kodi ...	... Affection; kindness.
Koravu ...	... Deficience.
Kúḍuvu ...	... Entering.
Kūḷi ...	... A goblin.
Kuliyamekara-kuvu	... Abortion.
Kuṁbe-gaṇḍi	... Gate of the water course of a paddy field.
Kuttu ...	... To poke.
Manja ...	... Turmeric.
Manusu ...	... Individual.
Maruvádi ...	... Custom.
Moḷi ...	... Excuse.
Moḷi-illatu, muṇḍate	... Causeless.
Naḍapu ...	... Usage.
Naḍe ...	... A passage.
Naga ...	... Movable property.
Naga-nāṇya	... Personal property.
Nalladu ...	... Good.
Nalla-maḷavu	... Pepper.
Nallóṇe ...	... Welfare; clear; plain; good health.
Nallu ...	... Fair; principal.
Nambituchadipu	... Criminal breach of trust.
Násalu ...	... A miser.
Néma ...	... Practice.
Nénda ...	... To hang one's self.
Néra-allatu	... Untimely.
Néru ...	... Fact; true.
Nirichidu ...	... To suppose.
Niríchiru ...	... To guess.
Nóḍuna-vaḍane	... Immediately seen.
Nóṭiyanḍiru	... To expect.

Odara ..	...	High.
Oḍekárike	...	A holder of anything.
O'di-iṭṭavadu	...	Distributing.
O'ḍipópu ...	...	Absconding.
Okka ...	...	A tenancy.
Oḷipichiruvu	...	Concealment.
Oḷulu ...	...	Inside.
Ondé-nenapu	...	To be unanimous.
O'ṇi ...	...	A lane.
Oppichiru ...	...	To deliver.
Orukaḍe ...	...	One side.
Olanḍadu ...	...	Consultation.
Ottavadu ...	...	Acceptance.
Ottavatadu	...	Unacceptable.
Ottavatu ...	...	Rejection.
Padipichiruvu	...	Persuasion.
Page ...	...	Enmity.
Pakka ...	...	Possession.
Paḷi ...	...	Blameable.
Paṇa ...	...	Wealth.
Paṇagáru ...	...	Wealthy man.
Pancháti ...	...	Arbitration.
Pattichiru...	...	To affix.
Pinye ...	..	Afterwards.
Pirita ...	...	Favour.
Póḍi ...	...	Fright.
Pola ...	...	Dry land.
Poṇe, áḍu...	...	Mortgage.
Pudijáitu-ságumáḍunu....		Recently cultivated.
Puḍipadu ...	...	Apprehension; to catch.
Puḷangóḍu	...	Country soap nut.
Pulije ...	...	Tamarind.
Puliyáḍitana	...	Adultery.
Ruju-átadu	...	Unproved.
Rúpallate ...	...	Shapeless.
Ságusantu...	...	An account shewing the species and quantity of seed sown, the extent of land under cultivation, and the quantity remaining.

Saja ...	... Punishment.
Sama-illate, sari-illatu ...	Improper.
Sariánadu...	... Suitable.
Sévaku ...	... Obedient servant.
Sódne ...	... Examination.
Suddi ...	... News.
Takku ...	... Sentence.
Takkubáku	... Conversation.
Taḷḷuvu ...	... Dismiss.
Tamaja ...	... Doubt.
Tamuja ..	... Suspicion.
Tángutáne-chávu	... Suicide.
Tappugâru	... Offender.
Tappu-poripichiru	... To accuse.
Temoggu ...	... Honey wax.
Tingaváru...	... Monthly.
Típadu ...	... Settlement.
Toṇe ...	... Bail.
Toranditu...	... Open; unsealed.
Tudi. tale...	... End.
Unḍákuvadu	... Creation.
Vabhana-paḷiyo	... Abusing others.
Vali ...	... To fall down.
Vappa ...	... Burial.
Véjyagára...	... Parties.
Vódi ...	... Distribution.
Woḷipichanḍadu	... Concealment of land.
Yaḍutiruvu ... }	Dismissal.
Yeḍatu-buḍuvadu ... }	Dismissal.
Yála ...	... Cardamom.

Addenda et Corrigenda.

Vol. I.

Page 190, line 3. For *twelve*, read *twenty one*.
191, „ last. „ *first half, &c.*, „ 527 B. C.
192, „ 21, „ *Kongus* „ *Gangas*.
198, „ 12, first column of table. Between Vishnu Gopa and Madhava, insert
? *Raja Malla* ... ... 350.
„ „ 3—5, second column, read—
Vilanda Raja,
S'ri Vallabha
Nava Káma, Sivamára, Kongani Maharaja 668.
„ „ 12, do. insert
—, Racha Malla Permmanadi 857—869.
do, Permmanadi ... 869—
203, „ 6, For *one . . . in*, read *ten in various parts of*.
„ „ 8, After *who*, read *preceded the Pallavas*.

204, „ 14, Add, The Chalukya King Vikramaditya, ruling 733—746, is stated to have slain the Pallava king Nandi Pota Varmma in battle, and entering Kanchi without destruction, overlaid with gold the stone statues of Raja Simhesvara and other deva kula made by Narasimha Pota Varmma.

„ „ 17, For *7th* read (?) *11th*
205, „ 4 of table. Read *Pulakesi, Rana Vikrama*.
206, „ 1—2, first column of table. Read.—
Satyasraya, Pulakesi... ... (?) 606—634
Amara, Ambera
„ „ 4, do For 592 read (?) 658.
„ „ 1—2, second column. Read—
Vikramaditya ... ... 733—747.
Kirtti Varmma ... ... 747—758 . .
208, „ 22, After *himself* insert *protector of*.

209, „ 17. For *Jaya Simha* add foot note—
An inscription at Anantapur gives his full name as *Srimat Trailokya Malla Vira Nolamba Pallava Permmanadi Jaya Singha Deva*, and it would appear that his mother was a Pallava princess.

„ 210, „ last. Add foot note—
According to one inscription Ahava Malla was the younger brother of Sankama.

„ 214, „ 3, first column of table. Insert 1065.
„ „ „ 8, „ „ „ 1252.
„ „ „ 29, Omit *apparently*. For *but . . . . latter*, read *He*.
„ „ „ 33, After *son* insert *was*. Omit *is* to end of sentence.
„ 215, „ 8, For *resided in* read *terrified*.
„ „ „ 11, „ *Anemal* „ *Anamale*.
„ „ „ 12, „ *Konkanad* „ *Konkana*.
„ „ „ 25, „ *Nangale* „ *Nangali*.
„ „ „ „ „ *Halasigere* „ *Halasige*.
„ „ „ 26 Omit *Priyavana* to end of sentence.
„ 235, „ 14 For *Timme* read *Tamme*. Also wherever this name occurs, as Vol. II, 94, &c.

„ 371, first note. For *Vams. Brah.* read *S. Ind. Pal.*

„ 394, „ „ Begin "On travelling through the Satára districts, I found Canarese spoken in villages much to the north of the limits assigned to it by the best authorities, reaching nearly up to Pandarpur." *Sir Erskine Perry, J. Bo. Br. R. A. S.* IV. 290.

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